



Times Witness Herald of Antiquity  
The Light of Truth & Life of Memory

*London Printed for Mat: Gillyflower at the Spread Eagle  
in Westminster Hall.*





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A N  
ABRIDGMENT  
O F  
*Sir Walter Raleigh's*  
HISTORY of the WORLD,  
In Five B O O K S.

1. From the Creation to *Abraham*.
2. From *Abraham* to the Destruction of the Temple of *Solomon*.
3. From the Destruction of *Jerusalem* to *Philip* of *Macedon*.
4. From *Philip* of *Macedon* to the Race of *Antigonus*.
5. From the Establishment of *Alexander* until the Conquest of *Asia* and *Macedon* by the *Romans*.

Wherein the particular Chapters and Paragraphs are succinctly Abridg'd according to his own Method, in the larger Volume.

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To which is Added,  
His Premonition to Princes.

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L O N D O N,  
Printed for *Mat. Gillyflower*, and Sold by *Andrew Bell*,  
at the *Cross-Keys* and *Bible* in *Cornhill* near *Stocks-*  
*Market*, 1698.

# ABRIDGMENT

Sir Walter Ralegh's

HISTORY of the WORLD

In ten BOOKS.

1. From the Creation to Noah.
2. From Noah to the Deluge.
3. From the Deluge to the Flood of Noah.
4. From the Flood of Noah to the Flood of Moses.
5. From the Flood of Moses to the Flood of Jesus.
6. From the Flood of Jesus to the Flood of the Virgin Mary.
7. From the Flood of the Virgin Mary to the Flood of the Virgin Mary.
8. From the Flood of the Virgin Mary to the Flood of the Virgin Mary.
9. From the Flood of the Virgin Mary to the Flood of the Virgin Mary.
10. From the Flood of the Virgin Mary to the Flood of the Virgin Mary.



His Presentation to Prince.

LONDON.

THE  
PUBLISHER'S  
Advertisement  
TO THE  
READER.

I Need not give any Account of the Excellency of Sir *Walter Raleigh's* History of the World, of which this is an Abridgment: The great Knowledge and Learning, the accurate Skill and Penetration, the sublime Wisdom and Piety, together with the curious Remarks and Observations which so signally appear in that History, have sufficiently recommended it to the Judicious part of the World. Yet notwithstanding these Excellencies,

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## *The Publisher's Advertisement*

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Sir *Walter* has not been without some considerable Imperfections in respect to History, which he has shewn in his too frequent and long Digressions, and Observations; and tho' several of them are very fine and Ingenious, yet too many of them are wholly Foreign to his Subject: But his Moral and Religious Reflections, tho sometimes long, are generally too Excellent to need a Vindication. The above-mention'd Faults of this Great Man, which were the general Faults of the Age in which he liv'd, have made many Curious Persons wish for an Epitomy of that Volume, wherein his Excellencies might in a great measure be retain'd, and his Errors be wholly expung'd. This was attempted near Fifty Years since by *Alexander Ross*, but with small Skill and Success; for he has injudiciously fill'd his Epitomy with the most trifling and trashy parts of the Original, and omitted too much of what was most material and substantial. For which Reason I have ventur'd to Publish this Abridgment, of which

## *to the Reader.*

which I shall give the Reader this Brief Account,

Above a Year and an half since it was given me by an Ingenious and Judicious Friend, who knew nothing of the Author; but finding it to be done with singular Care and Judgment, he desir'd me to View it and Publish it. Upon Examination, I found my Friend's Character to be rather short of the Author's Deserts, both as to his Skill and Accuracy in Extracting the Essence of the Original; so that I could do no less than expose so choice a Piece to the view of the Publick. All that I have done, besides the Expunging and shortning some Passages, is the Correcting and Altering of the Style, which in most places was too obsolete: But in that I have still preserv'd its first Resemblance to the Original, which was almost as remarkable for the Style as the Matter; so that the Reader is not to expect all the Purity of a New Written History, for that would have  
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*The Pub. Advertisement, &c.*

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been too unlike Sir *Walter*. Besides, the Reader may here find an Excellent Abridgment of Sir *Walter's* Preface, which is a most sublime Piece of Morality and Divinity, and a most Noble Lesson and Instruction to all Princes and great Persons; being by many esteem'd of more Worth than all his History besides.

*Louth in Lincolnshire.*  
Octob. 25. 1697.

*Laurence Echard.*

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S I R

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# Sir Walter Raleigh's

Premonition to

## PRINCES.

**M**Y own weak Reason convinc'd me, how unfit a choice I made of my Self, to undertake a Work of this mixture. For had it been generated in my younger Tears, before any Wound received either by Fortune or Time, yet I might well have feared that the Darkness of Age and Death would have covered both me and it, long before its performance: It had better suited with my Disability, to have confined my Discourse within our renowned Island of Britain, and to have set together the disjointed Frame of our English Affairs, than in the Evening of a Tempestuous Life, thus to begin with an History of the World from the Creation. But the deep piercing Wounds, which while uncured, are ever aking; with the desire to satisfy those few Friends, tryed by the Fire of Adversity (the former inforcing, the latter persuading) have caused me to make my Thoughts legible, and my self the Subject of every Man's Opinion, wise or weak.

To the World I present them, to which I am nothing indebted; neither have others that succeeded me sped much better in the change of Fortune; Prospe-

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## SIR WALTER RALEIGH'S

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Ecclesiasticus 11.  
7.

erty and Adversity ever tying and untying vulgar Affections. And as Dogs bark at those they know not, and accompany one another in their Clamours, so is it with the unthinking Multitude; which led by uncertain Reports, condemn without hearing, and wound without Offence given; contrary to the Counsel of Syracides. Against this vanity of Vulgar Opinion, Seneca giveth a good Rule; Let us satisfy our own Consciences, and not trouble our selves about the Censures of others, be it never so ill, as long as we deserve well.

Touching myself, if in any thing I have preferred the service of my Country, the general acceptance can yield me now no other profit, than a fair Day does after Ship-wrack; and the contrary, no other harm than as a Tempest in the Port. I know I lost the love of many, for my Fidelity to Her, whom I must still honour in the Dust; though farther than the defence of her excellent Person, I never persecuted any. To labour other satisfaction were the effects of Frenzy, not of Hope; seeing it is Truth, not Opinion which can travel the World without a Passport. Equity alone might persuade, if there were not as many Forms of the Mind, as there are external Figures of Men; and that as every Man hath received a several Picture as to Face, so hath he a diverse Picture as to Mind: Every one a Form by himself; every one a Fancy and Cogitation differing; there being nothing in which Nature so much triumpheth, as in Dissimilitude. From hence it cometh that there is found so great a diversity of Opinions; so strong a contrariety of Inclinations; so many natural and unnatural,

## Premonition to Princes.

*natural, wise and foolish, manly and childish Affections and Passions in mortal Men. For it is not the visible fashion or shape of Plants, or reasonable Creatures, that makes the difference of working in the one, or of Condition in the other, but the internal Form.*

*And though God has reserved the reading of mens Thoughts to himself; yet as the Fruit tells the name of the Tree, so do the outward Works of men (so far as their Cogitations are acted) give us a Light to guess at the rest. Nay, it were not hard to express the one by the other very near the Life, did not the Craft of many, Fear in most, and the Worlds Love in all, teach every Capacity, according to the compass it has, to qualify and mask over inward Deformities for a time. Yet no man can long continue masked in a counterfeited Behaviour: The things which are forced for pretences, having no ground of Truth, cannot long dissemble their own nature; and the Hearts will be seen at the Tongues end.*

*In this great dissimilitude of reasonable Creatures, the common People are ill Judges of honest things, and their Wisdom is to be despised, said Eccles. As for the better sort, every Understanding has a peculiar Judgment, by which it both censuroth others, and valueth it self; and therefore I will not think it strange, if my worthless Papers be torn by Rats, since in all Ages Censurers have not spar'd to tax the Reverend of the Church with Ambition; the severe to themselves, with Hypocrisie; lovers of Justice, with Popularity; and Men of the truest valour with Vain-glory: For nothing is so easie as to Reprove and Censure.*

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## SIR WALTER RALEIGH'S

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*I will not trouble the Reader with repeating the deserv'd Commendations of History; yet true it is, that among many other Benefits, for which it has been honour'd, it triumphs in this over all Human Knowledge, that it gives Life to our Understanding, since the World it self has Life even to this day: And it has triumphed over Time, which nothing else but Eternity has done; for it has carried our Knowledge over the vast devouring space of many Thousand Years, and has opened the piercing Eyes of our Mind, that we plainly behold living now, as if we lived then, that wise Work of the great God, saith Hermes. By it (I say) we live in the very time when it was Created; behold how it was govern'd, how cover'd with Water, and again repeopl'd: How Kings and Kingdoms flourish'd and fell, and for what Virtues or Vices God made the one prosperous, and the other wretched. Neither is it the least of our Debt to History, that it has made us acquainted with our dead Ancestors, and raised them out of Darknes to teach us no less wise, than eternal Policy, by comparing former Miseries with our own ill Deservings. But neither the lively Instructions of Example, the Words of the wisest, nor Terror of future Torments, have yet so wrought upon our stupid Minds, as to make us remember, That the infinite Eye, and Wisdom of God doth pierce through all our Pretences: Nor to make us remember, That the Justice of God requires no other Accuser than our own Consciences, which by no false Beauty of our apparent actions, nor all the formality, which we (to gull Mens Opinions) put on, can be covered from him.*

*Examples*

## Premonition to Princes.

*Examples of God's Judgments in particulars upon all Degrees, that have played with his Mercies, would fill Volumes. For the Sea of Examples hath no Bottom; though Marks, set on private Men, are (when their Bodies are cast into the Earth) written only in their Memory which lived with them; so that the Persons succeeding, who saw not their Fall, fear not their own Faults. God's Judgments on the Greatest have been Recorded to Posterity, either by those happy Hands, which the Holy Ghost guided, or by others. Now to point as far as the Angels Fall, for Ambition; at Kings eating Grass with Beasts for Pride and Ingratitude; at Pharaoh's wise Action when he slew the Infants; at Jesabel's Policy in covering Naboth's Murder, with many Thousands of the like, were but a Proof, that Example should be rejected at a distance. For who hath not observed what Labour, Practice, Peril, Blood-shed, and Cruelty the Kings and Princes of the World have undergone and exercised, taken upon them, and committed, to make themselves, and their Issues Masters of the World? yet hath Babylon, Persia, Macedon, Rome, or the rest, no Fruit, Flower or Leaf springing upon the face of the Earth: Nay, their very Roots and Rains do hardly remain; for all that the Hand of Man can make, is either over-turned by the Hand of Man, or Consumed by Time. Politicians say, States have fallen, either by Foreign Force, or Domestic Negligence and Dissention; or by a third Cause rising from both: Others observe, That the greatest have sunk under their own weights; others, That Divine Providence hath set a Period to*



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every State before the first Foundation thereof; as Cratippus objected in Pompey.

But seeing the Books following undertake the Discourse of the first Kings and Kingdoms, and that a short Preface cannot run very far back to the Ancients; I will for the present examine what Advantage has been gain'd by our own Kings and their Neighbour Princes, who having beheld both in Divina and Humane Letters, the success of Infidelity, Injustice and Cruelty, have (notwithstanding) Planted after the same Pattern. Mens Judgments agree not; and no mans Affection is stirred up alike, with Examples of the like nature; but is either touched with that which seemeth to come nearest to his own private Opinion, or else best fits his Apprehension. But the Judgments of God are unchangeable; no Time can weary him, or obtain his Blessing to that in one Age, which he Cursed in another. Those therefore which are Wise, will be able to discern the bitter Fruits of irreligious Policy, as well in old Examples as new; for ill Actions have always been attended with ill Success, as will appear by the following Examples.

We have then no sooner passed over the violence of the Norman Conquest, but we encounter that remarkable Example of God's Justice upon the Children of Henry I. who having by Force, Craft, and Cruelty, over-reached his Brother Robert D. of Normandy, Usurped the Crown of England, and dispossessed him of his Dukedom, and barbarously deprived him of his Sight, to make his own Sons Lords of all; but God cast them all, Male and Female, Nephews and Nieces (Maud excepted) into the bottom of the Sea.

Edward

## Premonition to Princes.

Edward II. being Murdered, a Torrent of Blood followed in the Royal Race, so that all the Masculine Princes (few excepted) dyed of the Bloody-Flux. And though Edward III. in his young Tears, made his knowledge of that horrible Fact, no more than suspicious; yet his putting to death his Uncle the Earl of Kent, made it manifest he was not ignorant of what had past, nor greatly desirous to have had it otherwise. But this Cruelty, the unsearchable Judgment of God revenged on his Grandchild; and so it fell out even to the last of the Line; That in the Second or Third Descent, they were all buried under the Ruins of those Buildings whose Mortar had been tempered with innocent Blood. For Richard II. having Murdered his Uncle of Gloucester, was himself Murdered by Henry IV.

Henry IV. having broken Faith to his Lords, and by Treason obtained the Crown, Entailed it by Parliament upon his Issue; and by many Treacheries left all Competitors defenseless, as he supposed, leaving his Son Henry V. full of Valour and signal Victories; yet was his Grand-child Henry VI. and his Son the Prince, without Mercy Murdered, and his Crown transferred to the Houses of his Enemies. It was therefore a true Passage of Cauldabon; a Day, an Hour, a Moment, is enough to overthrow what seemeth founded in Adamant.

Henry VI. overwhelmed with the Storms of his Grandfathers grievous Crimes, generally esteemed an innocent Prince, yet refused the Daughter of Armagnac, of the House of Navarre, to whom he was Ally'd, and Married a Daughter of Aujou, and

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## Sir *WALTER RALEIGH*'s

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so lost all that he had in France: He also condescend-  
ed to the unworthy Death of his *Uncle of Gloce-*  
ster, the main Pillar of the House of Lancaster. Buck-  
ingham and Suffolk contrived the Duke's death,  
by the Queen's procurement; but the Fruit was an-  
swerable to the Plantation, and they and their Ad-  
herents were destroy'd by York; whose Son Edward  
depriv'd Henry the Father, and Edward the Son,  
of Life and Kingdom. The Politick Lady, the  
Queen, lived to see the miserable End of her  
Husband, Son, and all her Adherents; her  
self plunder'd, and Father beggar'd to Ransom  
her.

Edward IV. hath his turn to Triumph, when all  
the Plants of Lancaster, except the Earl of Rich-  
mond, were extirpated; whom he had also bought  
of the D. of Britain, but could not keep him. But  
what stability can Edward's Plantation promise,  
when he had seen and approved Prince Edward's  
Murder, by Gloucester, Dorset, Hastings, &c. which  
escaped not the Judgment of God in the same kind?  
He instructed Gloucester to Murder Henry VI. and  
taught him the Art to kill his own Sons, and  
to Usurp the Crown.

Richard III. The greatest Master in Villany, of  
all that went before him; who by necessity of his Tra-  
gedy, being to play more Parts in his own Person  
than all the rest, yet so well fitted every Mans Hu-  
mour that join'd with him, as if each had acted his  
own Interest. Buckingham and Hastings, Ene-  
mies to the Queen, and her Kindred, are easily allur-  
red to condescend, that Rivers and Grey (the King's  
maternal Uncle, and half Brother) should first be se-  
parated

## Premonition to Princes.

parated from him; then imprisoned; and for avoiding future Inconveniences, to lose their Heads. Having brought them to the practice of that common Precept which the Devil has written on every Post, To depress whom they have injur'd, and to destroy whom they have depress'd. Then Buckingham has it form'd in his Head, That when the King and his Brother shall be of sufficient Age, they will take severe Revenge of the Wrong to Rivers and Gray, and therefore of necessity, the King and his Brother must be made away. Hastings being sounded by Catesby, and found not fordable, by reason of his Fidelity to his Masters Sons, after an attempt to kill him, sitting in the Council, the Hangman must get the Tyrant an Appetite to his Dinner, by striking off his Head; a greater Judgment of God than this upon Hastings I never observ'd: For the same Hour, and in the same lawless manner, by his Advice the Execution of Rivers and Gray was performed. Buckingham has yet a part to play for Richard, in persuading the Londoners to Elect him King, and to be rewarded with the Earldom of Hereford: But after much vexation of Mind, and unfortunate attempts, being betrayed by his trustiest Servant, he lost his Head at Salisbury, without troubling his Peers. Richard, after other Murders, and Mischievous Policies, having destroy'd his Nephews and Natural Lords, by the great Outcry of innocent Blood, became an infamous spectacle of Shame and Disbanish both to his Friends and Foes.

Henry

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## SIR WALTER RALEIGH'S

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Henry VII. (the Instrument of Gods Justice in cutting off the Cruel King) Succeeded; a Politick Prince, if ever there was any, who by the Engine of his Wisdom beat down as many strong Oppositions both before and after he wore the Crown, as ever any King of England did: For as his Profits held the Reins of his Affections, so he wayed his Understanding by his Abilities, leaving no more to hazard, than what cannot be denyed in all Human Actions. This King never indulged Mediation in rewarding Servants, and was therein exceeding wise; for what himself gave, himself received both Thanks and Love: Knowing that the Affections of Men (purchased no way so ready as by Benefits,) were Trains which better became Great Kings than Great Subjects. On the contrary, in whatsoever he grieved his Subjects, he wisely put it off to those that he found fit Ministers of such Actions. He used not to begin their Processes, whom he hated or feared by the Execution, as Lewis XI. did: Yet he somewhat follow'd the Errors of his Ancestors, as the Head of Stanley, (who set the Crown on his) and the Death of the young E. of Warwick, Son to George D. of Clarence do shew, and likewise the Success of his Grandchildren of the first Line, &c.

Henry VIII. (the Pastorn of a merciless Prince) Succeeded: One who precipitately advanced many, (but for what Virtue no Man could imagine) and with change of his Fancy ruined them, no Man knowing for what Offence. To how many others gave he abundant Flowers from whence to gather Honey,

## Premonition to Princes.

ny, and in the end of Harvest burnt them in the Hive? How many Wives did he cut off, or cast off, as his Fancy or Affection changed? How many Princes of the Blood, with many others of all Degrees, did he Execute? What causeless cruel Wars did he make upon his own Nephew King James V? What Laws and Wills did he invent to establish the Kingdom in his own Family, using his sharpest Weapons to cut off the Branches which sprang from the same Root that himself did? That God took away all his own without increase; though for themselves in their several Kinds, all Princes of eminent Virtues: And that Blood which King Henry affirmed that the cold Air of Scotland froze up in the North, God hath diffused by the Sunshine of his Grace; from whence his Majesty now living, (and long may,) is Descended: Of whom I may say truly, that Malice her self cannot charge him justly with any of those foul Spots, by which the Consciences of all the fore-named Princes were defiled; or the Sword of his Justice stained with any Drops of that innocent Blood which had stained their Hands and Fame. And for the Crown of England, it may truly be avowed, He received it from the Hand of God; neither hastning the Time upon any provocation; nor taking Revenge upon any that sought to put him by it: And refused Assistance of her Enemies, that more is long with as great Glory, as ever Princess did. He entered neither by Breach nor Blood, but by the ordinary Gate, which his own Right had set open; and was received



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in at it by an universal Love and Obedience. Thus the Northern parts of Britany infinitely severed from the South in Affection for a long time (whereof grew deadly Wars with much Cruelty) were at length happily united. For which Blessing of God, never to be forgotten, as we are bound to much Thankfulness; so the Fruit of this Concord maketh all petty Grievances to appear but as a Mole-Hill to a Mountain. And if the uniting of the Red Rose with the White were the greatest Happiness, next Christian Religion, that ever the Kingdom received from God to that Day; certainly the Peace between the Two Lions of Gold and Gules dash by many Degrees exceed, both by sparing our Blood and assuring the Land.

As it pleased God to punish the Usurpation and unnatural Cruelties of our own Kings; so do we find he dealt with the Sons of Lewis Debonair, Son of Charlemain. For after Debonair had put out his Nephew Bernard's Eyes, the Son of Pipin the Eldest of Charlemain, King of Italy and Heir of the Empire, and after that caused him to die in Prison; there followed such Murder and Bloodshed, Poisonings, and Civil Wars, till the whole Race of that famous Emperor was extinguished. Debonair further to secure himself, put his Bastard Brothers into a Monastery: But God rais'd up his own Sons to vex, invade, imprison, and depose him, alledging the former Violences to his Nephew and Brothers: Yet he did that which few Kings do; he publicly acknowledg'd and

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and recanted his Cruelty against Bernard in the Assembly of the States. But Blood unjustly spilt is not easily expiated by Repentance: And such Medicines to the Dead, have but dead Rewards. He having also given Aquitain to Pipin his Second Son, sought after that to cast him out, as indeed he did his Son after him, of the same Name, at the Persuasion of Judith to raise her Son Charles.

Lothair, his eldest Son, he left King of Italy, and Emperor, against whom his Nephew Pipin of Aquitain, Lewis of Bavier, and Charles the Bald made War; between whom was fought the most Bloody Battel that ever was known in France, in which, the Loss of the Nobility and Men of War encouraged the Sarazens to invade Italy, the ——— to fall upon Almain, and the Danes upon Normandy. After being invaded by Lewis, and by his own Conscience for rebelling against his Father, and other Cruelties, he quies the Empire, and dyes in a Monastery.

Charles the Bald seizes on Pipin his Nephew, and kills him in a Cloyster, oppresses the Nephews, the Sons of Lothair, and usurps the Empire. His Son Caroloman rebels, and hath his Eyes burnt out by his Father. Lewis of Bavier and his Son Carloman are overthrown by Charles; and Lewis dies of Grief, as Charles doth of Poison by Zedekias his Physician, a Jew: whose Son also Lewis de Begne, dy'd of the same Poison, and Charles the Simple succeeded; whose Natural Brothers Lewis and Charlemaine rebel'd; The

Younger

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*Younger is slain by a wild Boar, the Elder brake his Neck, as did also the Son of Bavier.*

*Charles the Gross became Lord of what Debonair's Sons had held in Germany, who invading Charles the Simple, is forsaken of Nobles, Wife, and Wit, dying a distracted Beggar.*

*Charles the Simple held in Wardship by Eudes, Mayor of the Palace, and after by Robert his Brother; lastly is surpris'd by the E. of Vermandois, and dyed in Prison.*

*Lewis his Son succeeded, and brake his Neck; one of his Sons dyes of Poyson, the other in Prison.*

*Francis I. was one of the worthiest Kings that ever France had, except his exposing the Protestants of Mirandel and Cabriers to the Fire and Sword; of which though he repented, and charged his Son to do Justice on the Murderers, yet was not that unseasonable Care accepted of by God; who cut off his Four Sons without Issue to succeed. And notwithstanding all their Subtilty and Breach of Faith, with all their Massacres upon those of the Religion, the Crown was set on his Head, whom they all endeavoured to ruin; and the Protestants are now in number and strength more than ever.*

*Spain has found God the same, as Don Pedro of Castile may witness, who as he became the most merciless of all Heathen or Christian Tyrants, (as the History of Spain records) so he peris'd by the Hands of his Younger Brother, who dispossessed all his Children of their Inheritances.*

John

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John D. of Burgoign may parallel this King, if any can; who after a Trayterous Murder of the D. of Orleance, caused the Chancellor, Constable, divers Bishops, Officers of Justice, of the Treasury, Requests, Chamber of Accompts, with Sixteen Hundred others, suddenly to be slain; which kind of Death eased the World of himself.

Ferdinand holding Arragon by Usurpation of his Ancestors, added Castile and Leon, which he held by force of Arms from the Daughter of the last Henry, and expell'd his Neece from the Kingdom of Navarr: He betrayed Ferdinand and Frederick King of Naples (his Kinsman) to the French, with the Army sent to their succour. The Politick King, who sold Heaven and his own Honour, to make his Son the greatest Monarch, saw his Death with his Wives, and her untimely Birth buried together; the like End he saw of his own Eldest Daughter; his Second dyed Mad; his Third was cast off by our King Henry VIII. and the Mother of a Daughter, whose unhappy Zeal shed a Deluge of Innocent Blood, and had all his Kingdoms possess'd by strange Masters.

Charles V. Son to Arch. D. Philip, who had Married Ferdinand's Mad Daughter, after the Death of many Multitudes of Christian Soldiers and renowned Captains, in his vain Enterprizes upon France, Germany, and other States, while the Turk took the City of Rhodes; was, in conclusion, chased out of France, and in some sort out of Germany, being persued by D. Maurice over the Alps, which he passed by Torch-Light, and  
crept

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## SIR WALTER RALEIGH'S

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crept into a Cloister, and became his Son's Prisoner, who paid him very slowly.

Philip II. his Son, not content to hold Holland and Zealand (wrested by his Ancestors from Jacqueline their lawful Prince) and to possess many other parts of the Netherland Provinces in Peace, by perswasion of that mischievous Cardinal of Granvil and other Tyrants; forgetting the remarkable Services done to his Father; and the Forty Millions of Florens presented him at his Entrance; and his solemn Oaths twice taken to maintain their Privileges, which they had enjoyed under Thirty five Earls, conditional Princes, began to Tyrannize over them by the Spanish Inquisition and other intolerable Impositions; and lastly, by Force of Arms sought to make himself, not Monarch only, like the Kings of England, France, &c. but Turk-like, to overturn all their National Fundamental Laws, Privileges and Customs. To effect this, he easily obtained a Dispensation of his Oaths from the Pope, and then divided the Nobility, under the Government of his base Sister Margaret of Austria, and Cardinal Granvil: Then he employ'd that Merciless Spaniard Ferdinand Alvarez D. of Alva, who in six Years cut off Eighteen Thousand six Hundred Gentlemen and others, by the Hand of the Hang-man. Failing of his purpose by Force, he tryeth Policy, and sent Don John of Austria, his Bastard Brother; who upon the Papal advantage, made no scruple to swear, and having received Six Hundred Thousand Pounds of the Provinces to ease them of the Garrisons, he suddenly surprized the Citadel of Antwerp, Namure, &c. yet after so many

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## Premonition to Princes.

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many Thousands slain ; Thirty six Millions of Treasure spent in six Tears, he left the Countrey ; and the King spent above One Hundred Millions, with the Death of Four Hundred Thousand Christians, to lose the richest Country he had.

Oh by what Plots ! by what Oaths, treacherous Practices, Oppressions, Imprisonments, Tortures, Poisonings ; and under what Reasons of State and Polity, have these Kings pulled the Vengeance of God upon themselves, upon Theirs, and upon prudent Ministers ? and at last have brought these things to pass for their Enemies Advantage ; and found an effect so directly contrary to all their own Counsels, and Cruelties ; that the one could never have hoped for it, and the other never have succeeded, had no such Opposition been made : God hath said it, and performed it ever ; I will destroy the Wisdom of the Wise.

But to what end do we lay before the Eyes of the Living, the Fate and Fortunes of the Dead, seeing the World is the same it hath been, and the Children will obey their Parents ? It is in the present that all the Wits of the World are exercised ; and to enjoy the Times we have, we hold all things lawful ; and either hope to hold them for ever, or hope there is nothing after them to be hoped for. For as we are content to forget our own Experience, and counterfeit Ignorance of our Knowledge in things that concern our selves ; or perswade our selves, that God hath given us Letters Patents



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## SIR WALTER RALEIGH'S

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crept into a Cloister, and became his Son's Prisoner, who paid him very slowly.

Philip II. his Son, not content to hold Holland and Zealand (wrested by his Ancestors from Jacqueline their lawful Prince) and to possess many other parts of the Netherland Provinces in Peace, by perswasion of that mischievous Cardinal of Granvil and other Tyrants; forgetting the remarkable Services done to his Father; and the Forty Millions of Florens presented him at his Entrance; and his solemn Oaths twice taken to maintain their Privileges, which they had enjoyed under Thirty five Earls, conditional Princes, began to Tyrannize over them by the Spanish Inquisition and other intolerable Impositions; and lastly, by Force of Arms sought to make himself, not Monarch only, like the Kings of England, France, &c. but Turk-like, to overturn all their National Fundamental Laws, Privileges and Customs. To effect this, he easily obtained a Dispensation of his Oaths from the Pope, and then divided the Nobility, under the Government of his base Sister Margaret of Austria, and Cardinal Granvil: Then he employ'd that Merciless Spaniard Ferdinand Alvarez D. of Alva, who in six Years cut off Eighteen Thousand six Hundred Gentlemen and others, by the Hand of the Hang-man. Failing of his purpose by Force, he tryeth Policy, and sent Don John of Austria, his Bastard Brother; who upon the Papal advantage, made no scruple to swear; and having received Six Hundred Thousand Pounds of the Provinces to ease them of the Garrisons, he suddenly surprized the Citadel of Antwerp, Namure, &c. yet after so  
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## Premonition to Princes.

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*many Thousands slain ; Thirty six Millions of Treasure spent in six Tears, he left the Countrey ; and the King spent above One Hundred Millions, with the Death of Four Hundred Thousand Christians, to lose the richest Country he had.*

*Oh by what Plots ! by what Oaths, treacherous Practices, Oppressions, Imprisonments, Tortures, Poisonings ; and under what Reasons of State and Polity, have these Kings pulled the Vengeance of God upon themselves, upon Theirs, and upon prudent Ministers ? and at last have brought these things to pass for their Enemies Advantage ; and found an effect so directly contrary to all their own Counsels, and Cruelties ; that the one could never have hoped for it, and the other never have succeeded, had no such Opposition been made : God hath said it, and performed it ever ; I will destroy the Wisdom of the Wise.*

*But to what end do we lay before the Eyes of the Living, the Fate and Fortunes of the Dead, seeing the World is the same it hath been, and the Children will obey their Parents ? It is in the present that all the Wits of the World are exercised ; and to enjoy the Times we have, we hold all things lawful ; and either hope to hold them for ever, or hope there is nothing after them to be hoped for. For as we are content to forget our own Experience, and counterfeit Ignorance of our Knowledge in things that concern our selves ; or perswade our selves, that God hath given us Letters Patents*

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SIR WALTER RALEIGH'S

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to persue all our irreligious Affections with a Non obitante; So we neither look behind us what has been, nor before us what shall be. It is true, the quantity we have is of the Body; we are by it joined to the Earth, we are compounded of the Earth, and inhabit the Earth. The Heavens are high, as far off, and unexplorable: We have a sense of corporeal things, but of eternal Grace only by Revelation: No wonder then, that our Thoughts are so Earthly; and a less wonder that the Words of worthless Men cannot cleanse us; seeing their Instructions and Doctrine, whose Understanding the Holy Ghost vouchsafed to inhabit, have not performed it. For the Prophet Isaiah cryed out long ago, Lord, who hath believed our Reports? And doubtless as he complained of his time; so are they less believed every day, though Religion be still in Mens Mouths; we profess to know, but by works deny him; which argueth an universal Dissimulation. For Happiness consisteth in a Divine Life, not in knowledge of Divine Things, wherein Devils excel us. Contentions about Religion have bred lamentable effects; and the Discourse thereof hath near upon driven the Practise out of the World. He which obtaineth Knowledge only by Mens Disputations of Religion, would judge that Heaven were chiefly to be desired; but look upon many Disputers Lives, and nothing is found in the Soul but Hypocrisie. We are all (in effect) become Comedians in Religion; we act in Voice and Gesture Divine Virtues; but in course of Life we renounce the part we play; and Charity, Justice and Truth have their Being but in Terms, as the Philosophers Materia prima.

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## Premonition to Princes.

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That Wisdom which teacheth us the Knowledge of God, hath great Esteem enough in that we give it our good Word; but the Wisdom which is altogether exercised in gathering Riches, by which we purchase Honour in the World, These are the Marks we Shoot at; the Care whereof is our own in this Life, and the Petril our own in the future; Though in our greatest Abundance we have but one Man's Portion, as the Man of the greatest Wisdom and Ability hath told us. As for those which devour the rest, and follow us in fair Weather, they again forsake us in the first Storm of our Misfortune, and fly away before Sea and Wind, leaving us to the Malice of our Destinies. Among a Thousand Examples take that of Mr. Dannet: Charles V. at Vlusling, in his return to Spain, conferring with Seldius, his Brother Ferdinand's Ambassador, till the dead of Night, when they sb all part, called some of his Servants; and when none answered (being either gone or asleep) himself took the Candle to light down Seldius, notwithstanding his importunity to the contrary: But at the stairs foot, he desir'd him to remember when he was dead, That whom he had known in his time environ'd with mighty Armies, he hath seen forsaken of his own Domesticks.

But you will say Men more regard the Honour done to great Men than the former: It is true indeed, provided that an inward Love from their Justice and Piety, accompanying the outward Worship given to  
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SIR WALTER RALEIGH'S

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to persue all our irreligious Affections with a Non obstante; So we neither look behind us what has been, nor before us what shall be. It is true, the quantity we have is of the Body; we are by it joined to the Earth, we are compounded of the Earth, and inhabit the Earth. The Heavens are high, a far off, and unexplorable: We have a sense of corporeal things, but of eternal Grace only by Revelation: No wonder then, that our Thoughts are so Earthly; and a less wonder that the Words of worthless Men cannot cleanse us; seeing their Instructions and Doctrine, whose Understanding the Holy Ghost vouchsafed to inhabit, have not performed it. For the Prophet Isaiah cryed out long ago, Lord, who hath believed our Reports? And doubtless as he complained of his time; so are they less believed every day, though Religion be still in Mens Mouths; we profess to know, but by works deny him; which argueth an universal Dissimulation. For Happiness consisteth in a Divine Life, not in knowledge of Divine Things, wherein Devils excel us. Contentions about Religion have bred lamentable effects; and the Discourse thereof hath near upon driven the Practice out of the World. He which obtaineth Knowledge only by Mens Disputations of Religion, would judge that Heaven were chiefly to be desired; but look upon many Disputers Lives, and nothing is found in the Soul but Hypocrisie. We are all (in effect) become Comedians in Religion; we act in Voice and Gesture Divine Virtues; but in course of Life we renounce the part we play; and Charity, Justice and Truth have their Being but in Terms, as the Philosophers Materia prima.

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*their Places and Power ; without which, the applause of the Multitude is as the Out cry of a Herd of Animals, who without knowledge of any true Cause, please themselves with the Noise they make. Impious Men in Prosperity have ever been applauded, and the most Virtuous (if unprosperous) have ever been despised, and Virtue and Fortune are rarely distinguish'd. For as Fortune's Man rides the Horse, so Fortune her self rides the Man ; who when he is descended on foot, the Man is taken from his Beast, and Fortune from the Man ; a base Groom beats the one, and bitter Contempt spurns at the other, with equal liberty.*

*The Second thing which Men more respect, is raising of Posterity. If these Men conceive that Souls departed take any Comfort therein, they are Wise in a foolish thing, as Lactantius speaketh. De sal. sap. li. 3. c. 28. For when our Mortal Spirits are departed, and dispos'd of by God, they are pleased no more in Posterity, than Stones are proud which sleep in the Walls of a King's Palace ; neither have they more Sorrow in their Poverty, than there is Shame in the Prop of a Beggar's Cottage. The Dead, tho' Holy, know nothing, no not of their own Children : For the Souls departed are not Conversant with the Affairs of the Living, said Augustin, de Cura pro Mort. Job also, of whom we cannot doubt, tells us, we shall neither understand of our Childrens Honour, or low Degree. Man walketh in a Shadow, disquieting himself in vain ; he heapeth up Riches, and cannot tell who shall gather them. The living, saith Ecclesj. know they shall die, but the Dead know*

## Premonition to Princes.

know nothing at all; for who shall shew to Man, what shall be after him under the Sun? And when he consider'd all his Labours, and could not tell whether a Fool or a Wise Man should enjoy the Fruit thereof, himself hated his own Labours. What can other Men hope to know after Death, When *Isaiah* confesseth, *Abraham* himself is ignorant of us? Death's dark Night shall cover us, till he return that hath Triumph'd over it; when we shall again receive Organs glorified and Immortal, the Seats of Evangelical Affections; and the Souls of the Blessed shall be exercised in so great Admiration, as that they can admit no mixture of less Joy, nor any return of Mortal Affections towards Friends, Children, &c. Whether we shall retain any particular Knowledge of them, or in any sort distinguish them; no Man can assure us, and the Wisest Men doubt. But on the contrary, if a Divine Life retain any of those Faculties which the Soul exercised in a Mortal Body; we shall not then so divide the Joys of Heaven, as to cast any part thereof on the memory of their Felicities which remain in the World: Whose Estates, be they greater than ever the World gave, we shall from the difference then known to us, even detest the Consideration thereof. And whatsoever shall remain of all that's past, the same will consist in the Charity which we exercised when living; and in the Piety, Justice, and firm Faith, for which it pleased the infinite Mercy of God to accept of us and receive us. Shall we then value Honour and Riches at nothing, and neglect them as unnecessary and vain? cer-

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tainly no. For that infinite Wisdom of God, which hath distinguished his Angels, the Light and Beauty of Heavenly Bodies; differenced Beasts and Birds; Created the Eagle and the Fly, the Cedar and the Shrub; given the fairest tincture to the Ruby, and quickest Light to the Diamond; hath also Ordained Kings, Dukes, Magistrates and Judges amongst his People. And as Honour is left to Posterity, as an Ensign of the Vertue and Understanding of their Ancestors; so being Titles with proportionable Estates, fall under the miserable Succours of other Mens Pity, I account it Foolishness to condemn such Care: Provided that Worldly Goods be well gotten, and that we raise not our Building out of other Mens Ruins, which God accurseth, by Jeremiah and Isaiah, and True Wisdom forbids, Prov. i. 10, to 18, 19.

And if we could afford our selves so much Leisure, as to consider, That he who has most in the World, hath in respect of the World nothing; and he who has the longest time to live in it, hath no Proportion at all therein, comparing it with the Time past, when we were not, or with the Time to come, in which we shall abide for ever: I say if our Portion in the World, and our Time in the World, be thus considered, they differ little from nothing: It is not out of any Excellency of Understanding, that we so much prize the one, which hath (in Effect) no being; and so much neglect the other, which hath no ending; Coveting the Mortal Things of the World, as if our Souls  
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were there Immortal ; and neglect the things Immortal, as if our selves, after the World, were but Mortal.

Let every Man value his own Wisdom as he pleases, the Rich Man think all Fools that cannot equal his Abundance ; The Revengeful esteem them negligent, which have not trampled upon their Opposites : The Politician think them Block heads, that cannot merchandize their Faith Yet when we come within Sight of the Port of Death, to which all Winds drive us ; and when, by letting fall the fatal Anchor, which can never be weighed again, the Navigation of this Life takes End : Then it is (I say) that our own Cogitations, those sad and severe ones (formerly thrown off by Health and Felicity) return again, and pay us to the uttermost for all the pleasing Passages of our Lives past. Then it is we cry for God's Mercy, when we can no longer exercise Cruelty ; then this terrible Sentence, God will not be mocked, striketh through our Souls. For if the righteous shall scarcely be saved, and that God spared not the Angels ; where shall those appear, who having served their Appetites all their Lives, presum'd that the severe Commands of the dreadful God were given in Sport, and that the last faint Breath is forced to sound Lord have Mercy, without any kind of Satisfaction to Men, or Amendment ? Oh how many (saith a Reverend Father) descend to Eternal Torments and Sorrows with this Hope !

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*It is indeed a Comfort to our Friends to have it said, we died well; for all desire to die the Death of the Righteous, as Balaam did. But what shall we call (indeed) a Mocking of God, if that those Men mock him not, that think it enough for God, to ask him Mercy at Leisure, with the last Remains of a Malicious Breath? This well-dying Prayer amounts to as much as this, We beseech thee, O God, that all the Falshoods, Forswearing, and Treacheries of our Lives past, may be well pleasing to thee; that thou wilt for our Sakes, (that have had no Leisure to do any thing for thine) change thy Nature, (though impossible) and forget to be a just God; that thou wilt love Injuries and Oppressions, call Ambition Wisdom, and Charity Foolishness. For I shall prejudice my Son (which I am resolved not to do) if I make Restitution, and confess my self to have been unjust, (which I am too proud to do) if I deliver the Oppressed. These wise Worldlings have either found, or made them a Leaden God, like that which Lewis the Eleventh wore in his Cap, and used to kiss it, and ask it Pardon, when he had caused any to be murdered, promising it should be the last; as when by the Practice of a Cardinal, and falsified Sacrament, he caused the Earl of Armagnack to be stabbed at Prayers. Of this Composition are all devout Lovers of the World, that they fear all that is worthless*

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worthless and frivolous; they fear the Plots and Practices, yea the very Whisperings of their Opposites; they fear the Opinions of Men, which beat but upon Shadows: They flatter and forsake the prosperous or unprosperous, Friends or Kings: Yea, they dive under Water, like Ducks, at every Peble Stone thrown at them by a powerful Hand. On the contrary, they shew an obstinate and Gigantick Valour against the terrible Judgments of the All-powerful God; yea, they shew themselves Gods against God, and Slaves towards Men, whose Bodies and Consciences are alike rotten.

Now for the rest, if we examine the Difference between the Rich and Mighty, whom we call Fortunate, and the Poor and Oppressed, whom we account Wretched; we shall find the Unhappiness of the one, and the Misery of the other so tyed by God to the very Instant, and so subject to enterchange, (witness the sudden Downfall of the greatest, and the speedy Rise of the meanest) that the one hath nothing certain whereof to boast, nor the other to lament. For no Man is so assured of Honour, Riches, Health, or Life, but may be deprived of either, or all, the very next hour; for what an Evening will bring with it is uncertain; and none can tell what shall be to morrow, saith St. James: To Day he is set up, to Morrow he shall not be found; for he is turned into Dust, and his Purpose perisheth. And though the Air of Adversity be very obscure, yet therein



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therein we better discern God, than in the shining Light of Worldly Glory, through whose Clearness no Vanity whatsoever can escape our Sight. And though Adversity seem ridiculous to the Happy and Fortunate, who delight themselves at others Misfortunes; though it seem grievous to those which were in it: Yet this is true, that of all that's past, to the very Instant, what remains is equal to either. For though we have lived many Tears, and in them have rejoiced (according to Solomon) or have we sorrowed as long; yet looking back, we find both Joy and Sorrow sailed out of Sight, and Death which hath held us in Chase from the Womb, hath put an end to both. Let him therefore, whom Fortune hath served, and Time befriended, take an Account of his Memory, (the only Keeper of Pleasures past) and truly examine what it hath reserved of Beauty, Youth, or past Delights; or of his dearest Affections, or whatsoever Contentment the amorous Spring time gave his Thoughts, and he shall find, that all the Art which his Elder Tears had, can draw no other Vapour out of these Dissolutions, than heavy, secret, and sad Sighs. He shall find nothing remaining, but those Sorrows which grow up after our fast Springing Youth; overtook it, when it was at a Stand; and overtopping it utterly, when it began to wither. Looking back therefore from the Instant of our present Being, and the poor diseased Captive hath as little Sense of all former Miseries and Pains, as the Man so blessed in common Opinion hath of fore-past Pleasures and Delights.

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*lights. For whatsoever is cast behind us, is just nothing; and what is to come depends upon deceitful Hope. Only I must except those few black Swans, who having had the Grace to value worldly Vanities at no more than their worth, do, by retaining the comfortable Memory of a well-acted Life, behold Death without Dread, the Grave without Fear, and embrace both, as necessary Guides to Endless Glory.*

*For my self, this is my Comfort, and all that I can offer to others, That the Sorrows of this Life either respect God, when we complain to him against our selves for our Offences; and confess, Thou Lord art just in all that hath befallen us: Or respect the World, when we complain to our selves against God, as doing us wrong either in not giving what we desire; or taking away what we enjoyed: Forgetting that humble and just Acknowledgment of Job, The Lord hath given, and the Lord hath taken. And out of doubt he is either a Fool, or ungrateful to God, or both, that doth not acknowledge, that how mean soever his Estate be, it is far greater than God owes him: Or how sharp soever his Afflictions be, the same are yet far less, than those that are due to him. If an Heathen called Adversities the Tributes of living; a wise Christian ought to know them, and bear them as the Tributes of offending. For seeing God, who is Author of all our Tragedies, hath written out and appointed what every Man must play, using no Partiality*

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## Sir WALTER RALEIGH'S

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to the mightiest Princes; Why should other Men who are but as the least Worms, complain of Wrongs? Did not the Lord set Darius to play the part of the greatest Emperor, and the part of the most miserable Beggar, that begged Water of an Enemy to quench the Drought of Death? Bajazet, the Grand Seignior of the Turks in the Morning, the same Day became the Footstool of Tamberlane; both which parts Valerian the Emperor had played, being taken by Saporess. Bellisarius had performed the part of a most Victorious Captain, and after became a Blind Beggar; with a Thousand like Examples. Certainly there is no other Account to be made of this ridiculous World, than to resolve, That the change of Fortune on this great Theatre, is but as the change of Garments on the lesser: For when every Man weareth but his own Skin, the Players are all alike. If any Man out of Weakness judge otherwise, (for it is a Point of great Wit, to call the Mind from the Senses) it is by reason of that unhappy Fancy of ours, which forgeth in Men's Brains all the Miseries to which he is subject (the Corporal excepted) therein it is that Misfortune and Adversity effect what they do. For seeing Death is the end of the Play, and takes from all, whatsoever Fortune or Force takes from any one; It were foolish Madnes in the Shipwrack of Worldly Things, (where all sinks but the Sorrow for the Loss of them) to sink under Fortune, which (according to Seneca) is of all other the most miserable Destiny.

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Now to the Picture of Time, (which we call History) let my good Intent excuse my drawing it in so large a Table. The Examples of Divine Providence every where to be found, (the first Divine Histories being nothing else but a Continuation of such Examples) have perswaded me to fetch my Beginning from all Beginnings, the Creation. For these two glorious Actions of the Almighty are so linked together, that the one necessarily implieth the other: Creation inferring Providence, and Providence presuming Creation; though many seeming wise have gone about to separate them; Epicurus denies both, yet allows a Beginning: The Aristotelians grant Providence, but deny all Beginning, whose verbal Doctrine grounded upon a rotten Ground, was not able to stand against the Doctrine of Faith, touching the Creation in time, Heb. 1. though natural Reason might have inform'd him better. And though Aristotle failed herein, and taught little other than Terms in the rest, yet many do absolutely subject themselves to him, as not to indure any other search of Truth. The Law of their Philosophical Principles doth not so bind, but that where Natural Reason is in Force against them, it ought to stand in all Questions of Nature and Finite Power, as a Fundamental Law of Human Knowledge. For every Human Proposition hath equal Authority, if Reason make no difference. But where Reason is not admitted, and Inventions of Ancestors approved without  
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## Sir WALTER RALEIGH's

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*Judgment, Men suffer themselves to be led after the manner of Beasts.*

*This Sloath and Dulness has made Ignorance a powerful Tyrant, and has set true Philosophy, Phisick and Divinity on the Pillory, and written over the First, Contra Principia negantem, over the Second, Virtus specifica, and the Third, Ecclesia Romana.*

*But I will never believe that all natural Knowledge was shut up in Aristotle's Brain, or that the Heathen only invaded Nature, and found out her Strength. We know that Time and not Reason, Experience and not Art both taught the Causes of such Effects, as that Sovernefs doth Coagulate Milk; but ask the Reason why and how it does it, and Vulgar Philosophy cannot satisfie you; nor in many Things of the like Nature, as why Grass is green rather than red. Man hardly discerns the Things on Earth; his Time is but short to learn, and begins no sooner to learn than to dye: Whose Memory has but a borrowed Knowledge; understanding nothing truly, and is ignorant of the Essence of his own Soul; which Aristotle could never define, but by effects, which all Men know as well as he. Man, I say, who is an Idiot in the next cause of his own Life, and actions thereof, will notwithstanding examin the Art of God in Creating the World; and will disabable him from making a World without Matter; and rather ascribe it to Atoms in the Air, or to Fate,*

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Fate, Fortune, Nature, or to two Powers, of which one was Author of Matter, the other of Form: And lastly, for want of a Work-man, Aristotlle brought in that New Doctrin of the Worlds Eternity, contrary to these Ancients, Hermes, Zoroaster, Musæus, Orpheus, Linus, Anaximenes, Anaxagoras, Empedocles, Melissus, Pherecydes, Thales, Cleanthus, Pythagoras, Plato, and many others; who found in the necessity of invincible Reason, one Eternal Infinite Being, to be the Parent of the Universe. Whose Opinions, tho' uncertain, (saith Lactantius) shew that they agree upon one Lord, Providence, whether Nature, Light, Reason, Understanding, Destiny, or Divine Ordination, which is the same we call God. For as all Rivers in the World, tho' rising and running diversly, fall at last in the Ocean: So after all searches made by Human Capacity, all Man's Reason dissolves it self in the Necessity of this Infinite Power.

Those who held the Matter of the World Eternal, hardly deserve an Answer, as giving part of the Work to God, part to Fortune, by which God found this Matter. And were it Eternal, it either fitted it self to God, or he accommodated himself to it; both which are foul Absurdities. But suppose this Chaos or Matter had been too little for the Work, God then Created out of nothing so much New Matter as was wanting; or if the Matter were too much, he must annihilate what was superfluous; both which are alike proper



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## Sir WALTER RALEIGH'S

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proper to God only: It could not therefore be caused by a less than an All-sufficient Power; for to say it was the Cause of it self, were the greatest tism.

Again, if Matter were eternal, of necessity it must be infinite, and so left no place for infinite Form; but the finite Form proves the Matter finite, and so not eternal. He who will believe the contrary, eternal Death be his Reward; for what Reason of Man (not stupify'd by presumption) hath doubted, that That infinite Power (of which we comprehend but the Shadow) can want either Matter or Form, for as many Worlds as there are Sands in the Sea, if it were his Will, which is the only limitation of his Works?

Can a finite Man, a Fool and meer Dust, change the Form of Matter made to his Hand, and infinite Power cannot make a finite World without pre-existing Matter? The universal World has not shew'd us all his Wisdom and Power, which cannot be bounded.

But others who hold the Worlds Eternity upon the ground of nothing, nothing is made, (which is true where the Agent is finite) may consider their Master Aristotle, confessing, That all the Ancients Decree a kind of Beginning, and the same infinite; and he farther saith, There is no beginning of it; but it is found the beginning of all things, and embraceth and governs all things. If we compare the universal World, that Infinite it self,

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*self, we may say of the most unmeasurable Orbs of Heaven, that they are neither quid, quale, nor quantum; and therefore to bring Finite out of Infinite is no wonder in God's Power. Therefore Anaximander, Melissus, and Empedocles, call the World not Universal, but a part of the Universality and Infinite: Plato calls it a Shadow of God. God's being a sufficient effectual cause of the World, proves it not Eternal as he is: For as his Sufficiency is free, so is his Will; no difficulty can hinder, nor necessity force his Will in choice of Time. Again, tho' natural Agents which can work, do it not 'till they are moved, which argueth Change in them; yet it followeth not, that because God cannot be moved, therefore he caused the World from Eternity. For the same action of his Will which intended the World for ever, from Eternity, did also set down the time to effect it, 'till which time he withheld it. Others answer, That the Pattern of the World was Eternally with God, which the Platonists call the Spiritual World; but the Material World was not eternal, but shall continue for ever; which Christians understood of a new Heaven and Earth, yet without new Creation of Matter.*

*They who deny the World shall have any End, Reason from the Heavens, which are neither Corrupted, nor have any shew of Age. The little Change may argue Newness, but not Perpeuity: Yet to Answer Conjectures with Conjectures, many of old held the Torrid Zone not habitable by reason of the Suns Heat;*

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*nor the Sea Navigable under the Equinoctial Line; but now we know the contrary, which argueth that the Suns Heat is decayed: And if little Change did prove perperuity, then also many Stone-walls, which have stood two or three Thousand Years, and things digged out of the Earth, might seem to remain unchanged ever since the Flood; and Gold probably held Created from the Beginning, &c. If Elementary Bodies shew so little Change, no marvel if Celestial shew none. And seeing inferiour Creatures are generated by help of Celestial, and receive Virtue from the Sun, their general decay argueth its decay also.*

*But if the World were eternal, why not all things in it; especially Man, who is more Rational, why did he not provide for his Eternity? Again, if there were no common order of the divers Natures, how came that Difference, who sets the Earth in the Center, the Sun and Celestial Bodies in their Courses, &c. If those keep their Course of their own accord, to do good to the inferior Bodies, they are then eternal Love; yea, so many Gods, &c. And if they be limited to their Course, there is an efficient Cause which hath bounded them.*

*Now as to Nature: As Aristotlle hath by the Ambiguity of the Name recommended Errors, and obscured God's glory in the Creation and Government of the World; so his best Definition of it is but Nominal; only differencing natural Motion from artificial, which yet the Academicks explain*

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*explain better, calling it Seminary strength infused into Matter by the Soul of the World; and why give they the first place to Providence, the second to Fate, and third to Nature. But be Nature what it will, it cannot be the Cause of all things, if it hath not both Will and Knowledge, said Lactantius. Nature cannot but work, if Matter be present; and then also it can but produce the same things, except she have divers Matters to work upon, said Ficinus. But Nature could not chuse diversity of Matters without Understanding and Will, Reason and Power; why then is such a Cause called Nature rather than God?*

*All Men assign the highest place among all their Gods, to One, by Aristotle's confession, de Caelo; and Reason teacheth us to Acknowledge and Adore the most Sublime Power. I account it therefore monstrous Impiety to confound God, who disposes all things according to his own Will, with Nature, which disposes of nothing but as the Matter wherein it worketh will permit. Nature existeth not of her self, but as a Faculty infused into things existing, by the supreamest Power; who therefore is to be Worshipped for creating such a Nature in all things, as without understanding what or how it worketh, yet bringeth all things to perfection. If therefore Men will rest upon that ground which all Antiquity held, That there is a Power infinite and eternal; all things deliver'd in Holy Scripture do as easily flow to the Proof of it, as the Waters to that of a running River. Reason teaching us, That Wis-*

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dom or Knowledge goes before Religion ; for God is first to be known, and then to be Worshipped. Wisdom, said Plato, is the Knowledge of the absolute Good. Faith is not extorted by Violence, but perswaded by Reason and Example, said Isidore.

To inquire farther into God's Essence, Power, and Skill, is to grow mad with Reason: What is beyond the reach of true Reason, is no shame to be ignorant of; neither is our Faith weakened by our being Ignorant how God Created the World, which Reason perswades he did.

I cannot stand to excuse divers Passages in the following History, the whole being exceeding weak; especially the Division of the Books, I being directed to enlarge the Building after the Foundation was laid.

Generally, as to the Order, I took Counsel from the Argument: After Babel's Fall, the Assyrians are first, of whose Actions we find but little Recorded, and more in Fame than Faith: Other Kings Actions are also related by Digressions, with some other things belonging to those Ages: These Digressions, the whole Course of our Lives (which is but Digression) may excuse: Yet I am not wholly ignorant of the Law of History.

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## Premonition to Princes.

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*The Persian Empire was by Order next to be attended, and the Nations which had reference thereto; then followed the Grecians and the Romans: Other Nations which resisted their Beginnings, are not neglected. The weak Phrase shews the Parent: In Hebrew words, I made use of learned Friends and Expositors; though in Eleven Years I might have learn'd any Language at leisure. Many will say, a Story of my own time would have pleased better: But I say, He which in a Modern Story shall follow Truth too near the Heels, it may chance to strike out his Teeth; and no Mistress hath led her Followers into greater Miseries. He which follows her too far off, loseth her and himself: He which keeps at a middle distance, I know not which to call it Temper or Baseness.*

*I never labour'd for Mens Opinions, when I might have made the best use of them; and now my Days are too few Ambitiously or Cowardly to flatter between the Bed and the Grave, even when Death has me on his Shoulders.*

*If it be said, I Tax the Living in the Persons of the Dead, I cannot help it, tho' Innocent. If any, finding themselves spotted like the Tygers of old times, shall find fault with me for Painting them over a-new; they shall therein Accuse themselves justly, and me falsely: For I Protest before the Majesty of G O D, I*



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## Sir *WALTER RALEIGH*'s

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have no Malice against any Man under the Sun.

I know it is impossible to please all; seeing few or none are so pleased with themselves, by reason of their subjection to private Passions, but that they seem divers Persons in one and the same Day. Seneca said it, and so do I; One is to me instead of All: Tea (as it hath deplorably fallen out) as an Ancient Philosopher said, One is enough, None is enough. For it was for the service of that inestimable Prince Henry, the successive Hope, and one of the greatest of the Christian World, that I undertook this Work: And it pleased him to peruse part thereof, and to pardon what was amiss. It is now left to the World without a Master; from which, all that is presented to it, receiveth both Blows and Thanks: For we approve and reprehend the same things. And this is the End of every Judgment, when the Controversie is committed to many: The Charitable will judge charitably; And against the Malicious, my present Adversity hath disarm'd me. I am on the Ground already; and therefore have not far too fall: And for rising again, as in the Natural Privation there is no recession to Habit; so is it seldom seen in the Politick Privation. I do therefore forbear to stile my Readers, Gentle, Courteous, and Friendly, so to beg their good Opinions: Or promise a Second and Third Volume,

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## Premonition to Princes.

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lume (which I intended) if the First receive a good Acceptance. For that which is already done, may be thought enough and too much: And let us ~~do~~ the Reader with never so many Courteous Phrases; yet we shall ever be thought Fools that Write Foolishly.

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C 4

T H E

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THE  
**C O N T E N T S**  
 OF THE  
 Chapters, Paragraphs, and Sections,  
 OF THE  
 First Book of the History of  
 the *WORLD*.

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THE  
HISTORY  
OF THE  
WORLD.

PART I.

OF THE  
First Ages, from the Creation  
to *Abraham*.

CHAP. I.

*Of the Creation and Preservation of the World.*

S. **G**OD Invisible is seen in his Creatures. God <sup>From the</sup> acknowledged by the wisest men to be a <sup>Creation to</sup> Power uneffable, a <sup>Abraham,</sup> Virtue infinite, a <sup>1009 years</sup> Light by the abundant Clarity invisible, an Understanding which it self can only comprehend, an Essence eternal and spiritual, of absolute Pureness and Simplicity, was, and is  
B pleased



pleased to make himself known by the Works of the World: In the wonderful magnitude whereof, we behold the Image of that Glory which cannot be measured, and that one Universal Nature which cannot be defined. In the glorious Lights of Heaven, we perceive a shadow of his Divine Countenance; in his Provision for all that live, his manifold *Goodness*; and in creating, by the absolute power of his own Word, his *All-sufficiency*; which *All-sufficiency* in Power and Wisdom, which *Light*, *Virtue* and *Goodness* being but *Attributes* of one simple *Essence*, and one *God*; we in all admire, and in part discern by the Glass of his Creatures, in the disposition, order, and variety of Bodies, Celestial and Terrestrial: Terrestrial in strange manifold *Diversities*, Celestial in their Beauty, Magnitude, and continual contrary motions, yet neither repugned, intermixed, nor confounded. By these potent Effects we approach to the knowledge of the Omnipotent Cause, and by these motions, their Almighty wise Mover. In these more than wonderful Works God speaketh to Men, who by their Reason may know their Maker to be God; who with Corporal Eyes can no otherways be seen, but by his *Word* and this visible *World*: Of all which Works there was no other Cause preceding but his *Will*, no Matter but his *Power*, no Workman but his *Word*, no other Consideration but his own *Goodness*.

§ 2. *The Worlds Creation acknowledged by ancient Philosophers.* Mercurius Trismegistus called God the Original of the Universe, and that God made it only by his Word. Jupiter having bidden all things in himself, did after send forth into the grateful Light, the admirable Works he had fore-thought. Pindar calls him the one God, Father and Creator of all: And Original, of all, saith Plato. Though Scripture have no need of Foreign Testimonies, yet St. Paul despised not the Use of Philosophers, &c. Truth by whomsoever uttered, is of the Holy Ghost, said Ambrose.

In Te-  
mandro.  
Orpheus  
de fano  
Jove.

§. 3. All

§. 3. All things began to be in the Creation, before which was neither *Matter* nor *Form* of any thing, but the *Eternal*: For had there been a former *Matter*, the Creation had not been first; and if any thing were before Created, there must be a double Creation; if any thing had been uncreated but God, *Gen. 1. 1.* there must have been a Beginning and two infinite *Eternals*.

§. 4. *Heaven* and *Earth* first Created, was not *Matter* without all *Form*, without which nothing can exist; but it was that solid Substance and *Matter*, as well of the *Heavens* and *Orbs*, as of the *Globe* of the *Earth*, and *Waters* which cover'd it; *the Seed of that Universal*, saith *Calvin*.

§. 5. As *Moses*, by *Heaven*, meant the *Matter* of all *Heavenly Bodies*, and *Natures*; so by *Earth* comprehending the *Waters*, he meant the *Matter* of all things under the *Moon*: *Waters* in the plural, signifying a double *Liquor* of divers *natures*, mixed with *Earth* 'till God separated them.

§. 6. *Spirit of God moved*, &c.] Seeing that God is every way above *Reason*, though the *Effects* which follow his wonderful ways of working, may in some measure be perceived by *Man's Understanding*, yet that manner and first operation of his divine Power *Ver. 2.* cannot be conceived by any *Mind* or *Spirit* united with a mortal *Body*: And *St. Paul* saith, *they are past finding out*. Therefore whether that motion, vitality and operation were by *Incubation*, or any other way, that's only known to God. The English word *Moved*, is most proper and significant; for of motion proceeds all production, and whatsoever is effected. This moving *Spirit* can be no other, but that infinite Power of God, which then formed and distinguished, and which now sustains the *Universe*. This motion of the *Spirit* upon the *Waters*, produced their *Spiritual* and *Natural* motion, which brought forth *Heat*, whereof came rarefaction of *Parts*; thus

was Air begotten, an Element lighter and superiour to the Waters.

*Gen. 1. 3.* §. 7. *The Light is next*, which for Excellency is first called *good*; but, as I conceive, did not yet distinguish Day from Night, but with reference to the Sun's Creation, in which this dispersed Light was united, *v. 14.* 'till when, there was no Motion to be measur'd by Time: So that the Day named, *v. 5.* was but such a space as after by the Sun's motion made a natural Day. As then the Earth and the Waters were the Matter of the Air, Firmament, upper and lower Waters, and of the Creatures therein; so may the Light be called the Material Substance of the Sun, and other Lights of Heaven. Howbeit, neither the Sun nor other Heavenly Bodies are that Light, but the Sun is enlightned by it *most of all other*; and by it the Moon, and so the next Region, which the *Greeks* call *Aether*, (the supposed Element of Fire) is affected, and by it all Bodies living in this our Air. And though the nature of Light be not yet understood, yet I suppose the Light Created the First Day, was the substance of the Sun, though it had not formal Perfection, Beauty, Circle, and bounded Magnitude 'till the Fourth Day; when dispersed Light was united and fixed to a certain place; after which it had Life and Motion, and from that time separated Day from Night: So that what is said of the Day before, was by Anticipation; for 'till the Creatures were produced, God's Wisdom found no Cause why Light should move, or give heat or operation.

*Gen. 1. 6.* §. 8. *Firmament between the Waters*, is the extended distance between the Sea and Waters in the Earth, and those in the Clouds, ingendred in the superiour Air: This Firmament in which the Birds flye, is also called Heaven in *Scripture*, *Gen. 49. 25. Psal. 104. 18. Mat. 8. 26.* The Crystalline Heaven *Basil* calls *Chilidih*.

§. 9. God having Created the Matter of all things,  
and

and distinguished every general Nature, and given their proper Form, as *Levity* to what should ascend, and *Gravity* to what should descend, and set each in his place in the three first Days; in the three last he beautified and furnish'd them with their proper kinds; as the Sun, Moon, and Stars in the higher Firmament of Heaven; Fowls in the *Air*, Fishes in the Waters, Beasts on the *Earth*; giving generative power for continuation of their Kinds, to such as in the Individuals should be subject to decay, or needed increase.

§. 10. Nature is an operating Power infused by God into every Creature; not any self-ability to be the Original of any thing of it self, no more than the Helm can guide the Ship without an Hand, or an Hand without Judgment. All Agents work by virtue of the first Act; and as the *Eye* seeth, *Ear* heareth, &c. yet it is the Soul which giveth *Power*, *Life* and *Motions* to these Organs: So it is God which worketh by Angels, Men, Nature, Stars, or infus'd Properties, as by his Instruments; all second Causes being but Conduits to convey and disperse what they have received from the Fountain of the Universal. It is God's infinite Power and Omnipotence that giveth Power to the Sun and all second Causes, and to Nature her self to perform their Offices; which operative Power from God being once stopp'd, Nature is without Virtue. *Things flourish by God*, said *Orpheus*. I endeavour not to destroy those various Virtues given by God to his Creatures, for all his Works in their Virtues praise him; but how he works in, or by them, no Man could ever conceive; as *Lactantius* confounding the Wisdom of Philosophers, denied that all their study had found it; for could the precise Knowledge of any thing be had, then of necessity all other things might be known.

§. 11. *Destiny* might safely be admitted, but for the inevitable necessity even over Mens Minds and Wills, held by *Stoicks*, *Chaldeans*, *Pharisees*, *Priscianists*,

*haunts, &c. Hermes and Apuleius conceived well That Fate is an obedience of second Causes to the First. Plotinus calls it a disposing, from the Acts of the Celestial Orbs, working unchangeably in inferiour Bodies; which is true in things not ordered by a rational Mind. Fate is that which God hath spoken concerning us, say the Stoicks, Seneca, Ptolemy. And no doubt Stars are of a greater use, than to give an obscure Light; neither are the Seasons of Winter and Summer so certain in Heat and Cold, by the motions of Sun and Moon, which are so certain, but the working of the Stars with them. God hath given Virtues to Springs, Plants, Stones, &c. yea, to Excrements of base Creatures: Why then should we rob the Beautiful Stars of working power, being so many in Number, and so eminent in Beauty and Magnitude?*

The Treasure of His Wisdom, who is so Infinite, could not be short in giving them their peculiar Virtues and Operations, as he gave to Herbs, Plants, &c. which adorn the *Earth*. As therefore these Ornaments of the *Earth* have their Virtue to feed and cure; so no doubt those *Heavenly* Ornaments want not their further use, wherein to serve his Divine Providence, as his just Will shall please to determine. But in this question of *Fate*, let us neither bind God to his Creatures, nor rob them of the Office he hath given them: If second Causes restrain God, or God by them inforce Man's Mind or Will, then wicked Men might lay the fault on God.

§. 12. *Prescience*, or Fore-knowledge (if we may speak of God after the manner of Men) goeth before his *Providence*; for God infallibly foreknew all things before they had any Being to be cared for; yet was it not the Cause of things following, nor did it impose a Necessity.

§. 13. *Providence* is an intellectual Knowledg, Fore-seeing, Caring for, and Ordering all things: Beholding things past, present, and to come, and is the Cause

*Cause* of their so being ; and such we call *Provident*, who considering things Past, and comparing them with the Present, can thereby with Judgment provide for the Future.

§. 14. *Predestination* we distinguish from *Prescience* and *Providence* ; these belong to all Creatures, from the highest Angel to the basest Worm ; but this only concerns Mens Salvation (in the common use of Divines) or Perdition, according to some. *Augustine* sets it out by two Cities, one predestinated eternally to reign with God, the other to everlasting Torments ; *Calvin*, *Beza*, *Buchanus*, and the like, are of the same Opinion. Why it pleased God to create some Vessels to honour, some to dishonour, though the Reason may be hid, unjust it cannot be.

§. 15. *Fortune*, the God of Fools so much Reverenced, and as much Reviled, falleth before *Fate* and *Providence*, and was little known before. *Homer* and *Hesiod* who taught the Birth of those humane Gods, have not a Word of this new Goddess ; which at length grew so potent, that she ordered all things, from Kings and Kingdoms to the Beggar and his Cottage : She made the *Wise* miserable, and prospered *Fools*, and Man's life was but her Pastime. This Image of Power was made by Ignorants, who ascribed that to *Fortune* of which they saw no manifest Cause. Yet *Plato* taught, That nothing ever came to pass under the Sun, of which there was not a just preceding Cause ; and the Scripture maketh it clear in things most casual, *Deut.* 19. 5. *Prov.* 16. 33. The best Philosophers held, that all things in Heaven and Earth were ordered by the Soul of the World, said *Cicero*. When Riches and Honour are given to empty Men, and Learned, Virtuous, and Valiant Men wear out their Lives in a dejected condition, the Cause is manifest to the *Wise*, tho' *Fools* ascribe it to blind *Fortune*. For either it is Affection in Men preferring others, or great Persons which endure no other Di-



scourſe but that of *Flatterers*: So that *Honeſt*, *Open-hearted* lovers of the *Truth*, which cannot *Form* themſelves to it, muſt hang under the *Wheel*. Shall he who tells a *Ruler* he is *unjuſt*, a *General* he is a *Coward*, or a *Lady* that ſhe is *ugly*, be made a *Counſellour*, a *Captain*, or a *Courtier*? It is not ſufficient to be *Wiſe*, *Juſt*, and *Valiant* under ſuch; but with the change of the *Succeſſor*, he muſt change, elſe the *baſe Obſervant* will out-go him in *Honour* and *Riches*, by that only quality of *Humouring* *Mens Vices* as *Virtues*, with which every *Fool* is won, ſaid *Menander*: He therefore that will live out of himſelf, and ſtudy other *Mens Humours*, ſhall never be *Unfortunate*; but he who values *Truth* and *Virtue*, (except in a *Virtuous Age*) ſhall never proſper by the *Poſſeſſion*, or *Profeſſion* of them. It is alſo the token of a *Worldly Wiſe-man*, not to contend in vain againſt the nature of the *Times*, but to give way to *Fury*. And he which aims at the *Machiavel's* two marks, *Glory* and *Riches*, muſt have a *Steel Back* to a *Wooden Bow*, to fit both *weak* and *ſtrong*; or as *Men at Sea*, muſt either *Hoiſe* or *Strike Sails*, as *Calms* or *Storms* do require, or uſe *Sails* of ſmall extention, and content himſelf to travel ſlowly; ſo muſt *Men* which eſteem *Virtue* for it ſelf.

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## C H A P. II.

*Of Mans Eſtate in the Creation, and of God's Reſt.*

S. I. **M**AN was the laſt and moſt admirable of God's Works: *The greateſt wonder*, ſaid *Plato*, out of *Mercurius*, meaning of the internal *Form*, whoſe Nature is an immortal *Spirit*, *Effence*, and in quality, by God's Creation, *Holy* and *Righteous* in *Truth*, and *Lord* of the *World*. This Image of God in Man, *Chryſoſtom* makes chiefly to conſiſt in *Dominion*; ſo *Ambroſe* and others; but he denyeth it

it to Women, contrary to the Text, *let them rule*, not excluding the Woman. Others conceive this *Image* to be in Man's immortal Soul; which is one, and *Incorporeal*, governing the Body, being in every part of it totally, as God is totally in every part of the World; but the Soul's being totally in every part more than potentially, is doubted of. School-men make the Resemblance especially to be in Man's *Mind*, whose Memory, Understanding, and Will, really differ, and yet are but one *Mind*, resembling the *Trinity*. They also, with *Victorinus*, made a difference of the *Image*, which they refer to the Substance of the Soul not lost, and the *Similitude*, which is in Holiness and Righteousness of quality. But as *Augustin* defended, that Man lost the Perfection of God's Image; so St. *Paul* makes it the same with *similitude*, 1 Cor. 15. 39. *Ja.* 3. 9. *Col.* 3. 10. *Rom.* 1. 23. *Zanchius* held this *Image* to be both in Body and Mind, because it was referr'd to the Hypostasis or whole Man. Yet he confesses, it may be answered *De op. r.* *Moses* used a Synecdoche. But *Augustine* anathematiz'd *Dei.* him who compar'd the Deity to Man's Body. In general, *Humane Virtue is, liker God, than his Figure*, said *Cicero*. Neither Dominion nor the Immortal Soul, indued with Memory, Understanding and Will, is this *Image*; seeing that Man has these common with Devils. *Sybill* called right Reason the Image of God, that is, rightly to know, confess, serve, love, and obey God.

§. 2. *Of the intellectual Mind of Man, and God's Image in it.* This *Mens*, or Mind, is not taken for the Soul, which is the Form of the Nature of Man; but for the principal Power of the Soul, whose Act is perpetual Contemplation of Truth; and is therefore called Divine Understanding, and a Contemplative Mind: *Cusan* calls it, a Power compounded of all Powers of comprehending. *Mercurius* held it the Essence of God, no other way separated from him, than the Light *De Ment. Idiot.* from

from the Sun ; which Error the *Manichees* also held. But as the Sun is not of the Essence of the Divine Light, but a Body enlighten'd with a created Light ; so this *Mind* or Understanding in Man, is not of the Essence of God's Understanding, but the purest of the Soul's Faculties, or the light of the reasonable Soul ; called the Soul of the Soul, or Eye of the Soul, by *Augustine*, or Receptacle of Wisdom. Between this *Mens* or understanding power and Reason, between it and *Anima*, and *Animus*, is this difference, that by the Soul we live, by Reason we judge and discourse, by the Mind or *Animus*, we will and chuse ; but this Mind called *Mens*, is a pure substantial Act of the Soul, not depending on Matter, but hath relation to that which is intelligible, as its first Object. *Mercurius* saith, the Soul is the Image of the Mind, which is the Image of God, &c. *Ficinus* labours to prove the Mind hath no need of Organs : *Zanchius* says, the Mind needs no Means to understand by, yet confesseth that the Representations which come from the Sense to the Phantasie, are the Objects of the Understanding ; which Resemblances are to the Mind as Colours are to the Sight. Thus he makes the Phantasie an Organ to the Mind, as the Eye to the Sight, contrary to his first Assertion. However these be determined, we may resemble our selves to God in Mind, in respect of that pure Faculty which is never separated from Contemplation and love of God. The Mind, said Bernard, is not the Image of God, because it understands, remembers, and loveth it self ; but because it understands, remembers, and loveth God, who Created it. So that Immortality, Reason, and Dominion, do not make us God's shadow, but the Habit of Righteousness, most perfectly infused into the Soul and Mind in the Creation. It is not by Nature that we are printed with the Seal of God's Image (though Reason be part of the essential Constitution of our proper Species or Kind) but this is from the Bounty of God's

God's Goodness, which breathing Life into Earth, contrived therein the Inimitable Ability of his own Justice, Piety, and Righteousness. So long therefore as Men walk in God's ways, which is called walking with God, and do fear, love, and serve him truly, *for the love of God only*, so long they retain this *Image*. But it cannot be in Unjust, Cruel, False and Ambitious Souls, &c. And though Nature (according to common understanding) do make us capable, and apt enough to receive this *Image*, yet if God's exceeding Wisdom and liberal Mercy framed not Eyes to our Souls, we could not come by it. For not only the Perfection, but the Image of it self, to wit, the supernatural Gift of Grace and Glory, is wholly blotted out by Sin.

§. 3. *Adam's Body* was made of *Adamah*, red fat Earth, of which God produced not an *Image*, but a *Body* of Flesh, Blood, and Bones, in the Form it now has. And though Nature and Experience assure our Mortality, and that our Bodies are but *Anvils of Pains and Diseases*; and our Minds but *Hives of innumerable Cares, Sorrows, and Passions*; and that our greatest Glories are but *painted Posts for Envy to cast her Darts at*; yet our unhappy Condition and darkness of Understanding is such, that we only esteem this Slave of Death; and only at idle Hours remember the immortal imprison'd Soul, the everlasting Subject of Reward or Punishment. This we never think on while one *Vanity* is left us: We plead for *Titles* till our *Breath* fails us; Dig for *Riches* 'till *Strength* be spent; and exercise *Malice* while we are able to *Revenge*: And then when time has depriv'd us both of Youth, Pleasure, and Health, and Nature her self hates the House of her old Age, we remember with *Job*, we must go whence we shall not return, and that our Bed is made ready for us in the Dark. Then we look too late into the bottom of our Conscience, and behold the fearful Image of *past Actions*,  
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with this terrible Inscription, *God will bring every work to Judgment.* Let us therefore not flatter our selves, wilfully to offend God in hope easily to make our peace at the last, which is a *Rebellious Presumption*, and *Deriding the dreadful God* that can ruin us eternally.

§. 4. To this corruptible Body, God gave a Soul spiritual and incorruptible, which shall again return to him, as the body to the Earth. The Soul's Immortality is manifest, comparing the manner of the Creation of other things with it, *Gen. 1. 20, 24. with v. 26. & cap. 2. 7.*

Man thus Compounded, became a Model of the Universe, having a *Rational Soul*, with ability fit for the Government of the World; an *Intellectual Soul* common with Angels, and *Sensitive* with Beasts; thus he became a little World in the Great, in whom all Natures were bound up together; our *Flesh* is heavy like *Earth*, our *Bones* hard as *Stones*, our *Veins* as the *Rivers*, *Breath* as the *Air*, *Natural Heat* like the *warmth* inclosed in the *Earth*, which the Sun stirreth up in procreation; *Radical moisture*, which feeds that *Natural Heat*, is as the fatness in the *Earth*; our *Hairs* as *Grass*, our *Generative Power* is as *Nature* which produceth; our *Determinations* like wandering *Clouds*, our *Eyes* like the *Lights* in Heaven; our *Youth* like the *Spring*, our *settled Age* like the *Summer*, declining like *Autumn*, and old *Age* like *Winter*; our *Thoughts* are the motions of *Angels*, our pure *Understanding* like the *Intellectual* Natures always present with God; and the habitual Holiness and Righteousness of our Immortal Soul was the *Image* of God, as a shadow may be like the substance. Man's *Four Complexions* like the *Four Elements*, and his *Seven Ages* like the *Seven Planets*. Our *Infancy* is like the *Moon*, in which it seemeth only to grow, as *Planets*; in our next *Age* we are instructed as under *Mercury*, always near the *Sun*: Our *Youth* is  
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wanton and given to pleasures, as *Venus* ; our Fourth Age Strong, Vigorous, and Flourishing, is like the *Sun* : Our Fifth Age like *Mars*, striving for Honour ; our Sixth like *Jupiter*, Wise, and stayed ; our Seventh like *Saturn*, slow and heavy, when by irrecoverable loss we see that of all our vain Passions and Affections the Sorrow only remains, and our Attendants are various Infirmities and Diseases, of which, many are the remainders of former *Follies* and *Excesses* ; and if Riches yet continue with us, the more our Plenty is, the more greedily is our End wish'd for ; we being now of no other use but to detain our *Riches* from our *Successors*, and being made unfociable to others, we become a burthen to our selves. Now, and never before, we think upon our Eternal Habitation, to which place we pass with many sighs, groans, and doleful thoughts ; and in the end, by *Death* we finish the sorrowful Business of a wretched *Life*, toward which we have been always travelling, sleeping, and waking ; and by what crooked Paths soever we have walked, yet it led us the straight way to the gate of *Death*. Neither can beloved Companions, or rather our Gods, *Riches* or *Honour*, stay us one hour from entring that all-devouring Dungeon of *Death*, which is not yet satisfy'd with all those past Generations, but still cries *all Flesh is grass*, 'till it have consumed all. Thus the Tyde of Man's Life once declining, makes a perpetual *Ebb*, never to return hither, and his Leaf fallen, shall never spring again.

§. 6. Our Parents having one Prohibition for trial of Obedience, would need extend their freedom of Will to that, and so brought all Mankind into endless Misery.

§. 7. God on the Seventh Day ceased to Create more Kinds, having perfected those he intended, and endued with Generative Power such as should continue by Generation.



## C H A P. III.

*Of Paradise, and many Opinions about it.*

§. 1. **P**aradise, the first Habitation of *Adam*, Eastward in *Eden*, about which Mens Opinions are as various as the Persons that Disputed it; and many imbibe gross Errors, led by the Authority of great Men, wherein many Fathers were far wide, as it is the Fate of all Men to err, neither has any Man knowledge of all things.

§. 2. Many held Paradise in *Moses* Allegorical only; as *Origen*, *Philo*, and *Ambrose* lean'd to that Opinion; so did *Strabus*, *Rabanus*, *Beda*, *Comnestor*. *Chrysamensis*; and *Lutber* thought it not extant, though it was formerly. *Vadianus Noviomagus* held it the whole Earth. *Tertul.* *Bonaventure* and *Durand* place it under the Equinoctial; *Postellus* under the *N. Pole*.

§. 3. Paradise by *Moses's* description, was a Place on Earth, in *Eden*, a Country Eastward, so called, for the Pleasantness thereof; as in *America* a Country is called *Florida*. Here the vulgar Translation is mistaken in interpreting it a Paradise of Pleasure from the beginning. This situation of Paradise in the East, occasion'd the praying, and setting Churches to the East, contrary to the standing of *Solomon's Temple*, and the Priest turning to the West; yet God is every where; neither is any Mystery in the word Eastward, but the place stood so from *Canaan*. *Moses's* whole description proves it an Earthly place, and *Ezechiell* witnesseth *Eden* was a Country near *Charran*: So *Adam's* actions, and end of placing in it, prove no less against those vain Allegories of Scripture stories, confuted by *Jews*, as *Epiphanius*: Yet I exclude not an Allegorical sense of some stories, besides the

the Literal, as *Augustine* and *Suidas* held Paradise had both. *Homer's* *Alcinous* Garden, and *Elizian* Fields, were Poetical Fictions stoln out of the Divine Treasury, and profaned by them.

§. 4. It is no Curiosity to enquire after the Place; seeing nothing is in Scripture, but for instruction; and if the truth of the story be necessary, the place set out for the proof of it, is not to be neglected, and Mens fancies therein overthrow the Story. For what is more ridiculous, than to seek *Adam's* Paradise as high as the Moon, or beyond the Ocean which he waded through to come to *Judea*; or that it is a separated ground hanging in the Air under the Moon, from whence the four Rivers fall with violence, and force through the Sea, and rise again in our habitable World; as *Comnestor* dreamed, and others. That therefore the Truth might receive no prejudice, God's Wisdom hath so carefully described the place for our easie finding, as the choicest part of the Earth. And if it be a generous mind to desire to know the Original of our Ancestors, this search cannot be discommended.

§. 5. Paradise is not so defaced by the Flood that it cannot be found, as *Augustinus Chrysamenis* judged; for though the Beauty of it be lost, and Time has made it as a common Field in *Eden*, yet eight hundred and seventy years after would not so particular have described it, nor the Prophets have mention'd *Eden* so often, if the same could not be found, or if the Rivers which in his time bear the Names, were not the same, of which *Euphrates* and *Tigris* were never doubted, as the Country of *Eden* is yet well known. As for the alteration made by the Flood, changing the current of Rivers, and raising of Mountains, as some judge, it is improbable; for the Waters covered the Earth spherically, and did not fall violently from higher places, or come in with Storms ebbing and flowing, which makes such

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choakings up of the mouths of Rivers. The Waters then were raised by universal eruptions, and by down right falls of Rain, which use to scatter the strongest Winds. *Seth's* Pillar erected 1426 year before, as Antiquity reports, and standing in *Josephus's* days, and the City under *Libanus*, whose Ruins remained to *Annius's* days, and by *Berosus* forged Fragments call'd *Enochia*, built by *Cain*, and the City *Joppa* remaining after the Flood, argue the Flood had no such effect to work such alteration, when even Bay-Trees outstood it. Antiquity also speaks of *Baris*, and *Sion*, on which the Fable is that Giants were saved, which argueth their Judgment touching the Antiquity of Mountains. See *Psal.* 90. 1, 2.

§. 6. Paradise was not the whole Earth, as *Manichus*, *Vadianus*, *Noviomagus*, and *Goropius Becanus* judged, seeing the Text saith it was Eastward in *Eden*, and the Angel was plac'd on the east side of Paradise, and *Adam* was cast out of it, not out of all the Earth. Yet the Error of *Epbrem*, *Athanasius*, and *Cyrril*, was greater, that Paradise was beyond the Ocean, through which *Adam* walked when he was cast out, to return to the Earth of his Creation, and was buried on *Calvary*.

§. 7. Paradise by *Bar-Cephas*, *Beda*, *Strabus*, and *Rabanus*, was placed on a Mountain almost as high as the Moon; neither did *Rupertus* differ much. It seemeth they took it out of *Plato*, and *Socrates* who mis-understood it, no doubt took this Place for Heaven, the Habitation of Blessed Souls after Death, though for fear of the *Arcopagites*, they durst not set down in plain terms what they believed of that Matter. And though in the end *Socrates* was put to death for acknowledging one only sufficient God, yet the Devil himself did him that right, to pronounce him the wisest Man. As for the place in question, *Tertullian* and *Eusebius* conceive, that by it  
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he meant the Celestial Paradise : *Solinus* indeed reports of a place called *Acrotbonos*, upon Mount *Atbo*, pleasant and healthful, whose Inhabitants are called *Macrobioi*, long lived : Upon the aforesaid *Lunary Hill*, they say *Enoch* was preserved ; which *Isidore* and *Lumbard* approve ; and *Tertullian*, *Ireneus*, *Justin Martyr* believed the Souls of blessed Men lived there ; which Fancies *Hopkins* and *Pererius* have Confuted. As for the Bodies of *Enoch* and *Elias*, they may be changed, as others shall be at the last Day. The School-men in this and their other Questions, were exceeding subtle, but yet taught their Followers to shift better than to resolve by their Distinctions. The Fables of *Olympus*, *Atlas*, and *Atbo*, higher than any Clouds, *Pliny* himself disproveth.

§. 8. *Tertullian*, *Bonaventure* and *Durand* place Paradise under the *Equinoctial* ; to which *Aquinas* opposeth the Distemper of *Heat* there. But this is *Non causa* for *causa* ; the true Cause is, *Eden* and the Rivers are not there ; else the Clime hath as pleasant fertile places as any other ; neither was any Region Created but for Habitation, and those hot Countries are tempered by *East* Winds, and long cool Nights as I well know ; only where Mountains hinder the Wind, and in sandy Grounds void of Trees, the Country is not so well Inhabited, as the other parts, which are so Fertile, that the Inhabitants Idleness maketh them Vicious, and the Countries to be *Terra Vitiosa*.

§. 9. Paradise not being in the former places, we are certain it was in *Eden*, not hard to have been found out, had not Names been changed since *Moses's* days ; and that other Nations have sought to extinguish both the Name and Monuments of the *Jews*. For our help we have *Euphrates* and *Tigris* agreed upon, and that it was Eastward from *Canaan* ; which latter might agree with *Arabia*, Stony and Desert ; but the former cannot, neither has it the property of being

exceeding Fertile. As for bordering Countries, though *Moses* name none, yet *Esaiah* and *Ezekiel* do; and though that *Amos* name *Eden*, which is *Cælosyria*, and *Beroaldus* findeth a City there called *Paradise*, yet can it not be the *Eden* we seek, seeing *Cælosyria* and *Cyprian Damascena* is full North from *Canaan*, and wants our known Rivers. Come then to the *Edomits* in *Thelassar*, and the rest named by *Esaiah*: *Thelassar* was a strong City in an Island upon the Border of *Chaldea* on the River *Euphrates*, towards the North, which after *Senacharib's* death, *Merodach Balladan* injoyning *Babilonia*, fortified against *Esar Haddon*, which City *Murcellinus* calls *Tbelatba*; *Pliny*, *Teridata*, which *Julian* durst not assault. The other places in *Esaiah* are either in *Mesopotamia* as *Charan* and *Reseph*, or in *Media*, as *Gosan*; so *Ezekiel* setting out the Countries which traded with *Tyrus*, joineth *Charan* with *Eden*, as also *Calne*, which *Jerom* calls *Seleuiza*, standing upon *Euphrates* towards *Tigris*, called also *Canneh*, and the Inhabitants *Schenits* by *Pliny*; who Inhabited from *Seleucia* on both sides *Euphrates*, Westward to *Cælosyria*, as far as *Tapsachus*, where the River is Fordable. *Charan* therefore cannot be *Channeh*, the one standing on *Euphrates*, the other on *Chaboras*, which falleth into *Euphrates*, far off in *Mesopotamia*: Or *Aran* between the Floods. Besides *Channeh* or *Chalne*, is by *Moses* named in *Shinar*, one of *Nimrod's* Cities. Lastly, *Sheba* and *Rhaama* upon the *Persian Gulf*, traded with *Tyrus* by *Tigris*, and so to *Seleucia*, and so to *Syria* by *Euphrates*, 'till they came to *Aleppo* or *Hierapolis*, from whence they went by Land to *Tyre*, and after decay to *Tripoly*, and now to *Alexandretta* in the Bay of *Ifficus* or *Lajazzo*. *Chalmad* is also joined with *Eden* by *Ezekiel*, a Region of higher *Media*, N.E. of *Eden* called *Coronitana* by Geographers. Thus *Eden* is bounded on the E. and N. E. by *Elanab* and *Chalmad*: On the W. and N. W. by *Charan* and *Chanab*: On the S. by *Sheb*; between which

which *Chalds* (properly so called) is contained, which is the *Eden* we seek.

§. 20. *Eden* hath not yet wholly lost the Name and notice of the old Country, as is to be seen in two Epistles written by the Christians of *Mesopotamia*, to the Pope, *An.* 1552. Published by *Mafius*, mentioning the Island of *Eden* in the River *Tigris*, which is commonly called *Gozoria* or *Gezer*. So that we may perceive, that *Eden* before the Flood, comprehended, besides the Land of *Babylonia* in the S. all *Assyria*, *Armenia*, and *Mesopotamia*, bounded by Mount *Taurus* in the North. In this Isle, which is ten Miles compass, is the Metropolitan City and Patriarchy of all the *Nestorian* Christians in *Assyria*, *Mesopotamia*, *Chaldea*, and *Persia*, and is Twelve Miles above *Mosell*.

§. 11. An Objection is made out of the Text, That a River, in the singular number, divideth it self into Four Heads. Answer, *Kimchi* and *Vatablus* say, the Singular here is put for the Plural, as is used with the *Hebrews*. But take it singular for *Euphrates*, and we find it divided into Four Branches in the Country of *Chaldea*. And what alteration soever Time hath bred, clear it is, that *Parah* in *Moses* is *Euphrates*, and *Hiddekel* is *Tigris*, which runneth through *Assyria*, whose chief City is *Nineve*.

§. 12. An Objection touching the Fertility of *Paradise* no where found, is Answered; That no place after the Flood was the same as it was in the Creation; yet *Herodotus* commends that Country about *Euphrates* near the which *Tigris* runs, beyond all he had seen; yielding Two Hundred for One; with plenty of Palm-Trees, of which they make Meat, Wine and Honey: *Strabo* and *Niger* added Bread, and *Antony* the *Hermite*, addeth Flax. They mow the Blade twice, and after feed it down with Cattel to prevent the Exuberance of overmuch Rankness: And it is free from Weeds. See *Pliny*, lib. 18. ca. 17.

who saith the *Babylonians* reap a Crop the second time without Sowing; and yet cut their Corn twice in the Year they sow it, saith *Niger*: And lest their Cattel should perish by too great a satiety, they drive them out of the Pastures, saith *Q. Curtius*.

§. 13. *Pison* and *Gehon*, the other two Rivers of *Paradise*, must be found to branch out of the River, or Rivers of *Eden*; and therefore the Fancy was strange to search out for *Ganges* in *India*, and *Nilus* in *Egypt*. The Errour about *Pison* was occasion'd by mistaking *Havila* in *India*, whose Founder was a Son of *Jocktan*, for that *Havila* upon *Tigris*, afterwards called *Susiana*, Planted by a Son of *Cush*. If Largeness were respected in choise of *Ganges*, *Indus* is not inferiour; having *Hydaspis*, famous in Great *Alexander's* Story, and many like Rivers falling into it, as *Coas*, *Suastus*, *Aesinies*, *Adries*, *Hispalis*, *Smnoch*: *Indus* is also nearer *Tigris* by almost 40 Degrees, between which and *Ganges*, is the great Kingdom of *Magor*. As for *Nilus* it can no way be a Branch of a River which runneth through *Eden* with the rest, seeing it runneth contrary to them, springing from the South Coast, and falleth North, whereas they spring North and fall into the South Sea. *Pison* therefore will rather be found a River branching out of *Euphrates* into *Tigris* at *Appanico*, called *Piso-tigris*, running through *Havila* or *Susiana*, from *Hercelus's* Altar, into the *Persian Gulph*, and hath Gold, and *Bdelium* and *Onix-stones*. Time hath made greater Change of other Names than this, as to call *Babylon* *Bandas*, *Baldady* *Bagded*, *Boughedor* and *Bagdet* at this Day. *Pison* is called *Basilus* or *Regius*; and *Gehon* is *Mahar-sares*, *Marsias*, *Baar saris* in *Ptolomy* and others. *Euphrates* at her Fountain was called *Pixirats* and *Puckperah*: *Plutarch* calls it *Medus* & *Zaranda*; others call it *Cobar*, which is a Branch of it: The *Assyrians* name it *Armalchar* and *Nabor Malcha*; now it is called *Phrat-Tigris*, in Hebrew *Hiddekel*; others call it

*Digbto,*

*Digbto, Diglash, Scilax, Sollax, now Tegil.* Mereer conceived well the *Euphrates* and *Tigris* stream into Branches, and that *Euphrates* falling into *Gebon*, lost the Name, and is swallowed up in *Caldee Lakes* near *Or*: But *Pison* breaking into *Tigris*, falls into the Sea, and produc'd a Name compounded of both, *Pysotygris*, running through *Havilah*, so named of the Son of *Chush*, inhabits both sides, and mistaken for *Ethiop*. 1 Sam.

15. 7.

§. 14. *Gebon* by mistaking *Ethiop* for *Chush*, drew them to *Nilus*; which Error *Pererius* would evade by an *E. Ethiopia* in *Arabia-Petræa*, and part of *Felix*, which being granted, *Gebon* is not *Nilus*; no, the 1000000 which *Zerab* brought against *Afa*, came beyond *Egypt*, but were *Chushits*, *Midianits*, *Amalekits*, *Ishmaelits*, inhabiting that Land of *Chush*, over which *Zera* in *Gerar* near *Juda* Commanded. But to *Pererius*, *Pliny* tells, the *E. Ethiopia* was about *Nilus*, *S. of Egypt*; the *W.* was about the River *Niger*. So that all that take *Chush* for *Ethiopia*, *Numb.* 12. 1. do fail, as also 2 *Chron.* 21. 16. *Beroaldus* seeking *Gebon* at *Gaza* lost himself in the *Desart* by finding a River scarce Twenty Miles long for *Gebon*, which watered all the Land of *Chush*, Westward from *Tigris*, and went towards *Arabia* through the South of *Chaldea*, where was *Chusca*, after called *Chuduca*; from whence either Increase or Force of *Nimrod's* Posterity made them disperse themselves more towards the West, out of that part of *Sbinar*, where *Nimrod* out of Wit and Strength had seated himself: As did his Father upon *Gebon*, and a Brother of his called *Havila*, on both sides of *Tigris*, and along the Sea towards *Arabia*.

§. 15. To Conclude; it appeareth to me by Scripture, *Paradise* was a Created place in our Habitable World, in the lower parts of a Country called *Eden*, from the Pleasantness thereof, containing part of *Armenia*, all *Mesopotamia* and *Sbinar*. This Region in



Thirty five Degrees is most temperate, abounding with whatsoever Life needeth, without Labour; exceeding both *Indies*, with their perpetual Spring and Summer, which are accompanied with fearful Thundring, Lightning, Earth-quakes, Venomous Creatures and desperate Diseases, from which *Eden* is free: I desire no other Reward for my Labour in this Description, but suspense of judgment 'till it be confuted by a more probable Opinion.

## C H A P. IV.

### *Of the two Chief Trees in Paradise.*

§. 1. **T**HAT the two Trees of *Life* and *Knowledge*, were material Trees, the most Learned and Religious Writers doubt not of; though they were Figures of the Law and Gospel, yet some would have them only Allegorical, because of *Salomon's* Words, *Prov.* 3. 18. *Apoc.* 2. 7. But *Augustine* answers, the one excludeth not the other; as *Paradise* was Terrestrial, and yet signified a Celestial, as *Sara* and *Hagar* were Women, though Figures of the Old and New Testament: The words also of the Text join these Trees with the rest that God produced. Touching the Tree of *Life* it is hard to think, that Bodies nourished by *Corruptible means* should be immortal; yet if *Adam* had not disobeyed God's Commandment, he and his Posterity might have lived an healthful, unalterable Life, Four times longer than the first Fathers, and then been translated as *Enoch* was. For God's infinite Wisdom fore-saw that the Earth could not have contain'd a perpetual Increase, or Millions of Souls must have been ungenerated. The Immortality of Man, if he had not fallen, must be understood of Bodies, Translated and Glorified.

§. 2. Touch-

§. 2. Touching the Tree of Knowledge, *Goropius Becanus* will have the honour to have found it to be the *Indian Fig-tree*; but however that Opinion be esteem'd, and that never Man thought better of his own, than he, yet herein he usurped upon *Moses Bar-cephas*, who hit on this Conjecture 600 Years before, and cited *Philaxinus* and others long before. *Becanus* upon a Conceit this Tree is only found upon the Banks of *Acefines*, which runneth into *Indus*, will therefore find *Paradise* there; but my self have seen 20000 of them in a Valley of *America*, not far from *Paria*, as also in *Trinidado*. The magnitude of this Tree in *Pliny* and others, I am asham'd to report; the Stemm as streight as may be, without Branch for Twenty or Thirty Foot, where they spread abroad their Boughs; and from the Head branches a Gumm that hangeth downward, and by increasing in a few Months, as a Cord, reacheth the Ground, taketh Root and becometh a Tree; which also by the like Gum maketh others, and in a short time, such a Grove ariseth, like which there is no Tree. And if a Branch hang over the Water, the Gum will pierce the Water and take root, so that falling sometimes into a Bed of Oysters, they are so intangled, that plucking up one of these Cords, I have seen 500 Oysters hanging about it: The Leaves largeness, and Fruits pleasantness I find not according to Report, yet have I travelled 12 Miles under them. In conclusion, though *Becanus* count it impudent Obstinacy to dare to think this not the Tree, yet *Philo* believes that the Earth never brought forth the Tree since.

§. 3. *Becanus's* witty Allegory of the *Indian Fig-tree*, believes it not worthy the Commendation given it.

§. 4. Touching the name of the Tree, *Bar-cephas* translated by *Masius*, saith, it was so called of the Event; for that after eating thereof, they should know by experience the Happinefs they had lost, and

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the Misery their Disobedience would bring them into. *Junius* followeth this Exposition. *Adam* by excellency of Creation could not be ignorant of the Good and Evil of Obedience, and Disobedience ; yet as Men in sickness better know the good of health, and evil of sickness than they conceived before, so was it with *Adam*. For looking into the Glass of his guilty Conscience, which Evil he never knew, he saw the horror of Gods Judgment, and sensibly knew the loss of the Good which could not be valu'd ; and purchas'd Evil not to be expressed : And then he saw himself Naked both in Body and Mind, that is, deprived of Gods Grace and former Felicity ; hereupon was it called the *Tree of Knowledge*, and not of any Operation it had by a peculiar quality. For the same Phrase is used in Scripture ; and names are given to Signs and Sacraments, as to things performed and done. But *Adam* being betray'd and overrul'd by his own Affection, and ambitious of further Knowledge, and of the glory would attend it, and slightly looking on what the Lord had threatned, was transported with the gentle winds of pleasing perswasion, whereupon Satan strengthened his progression, poisoning the roots of mankind, which he moistened with the Liquor of the same ambition, by which himself perished for ever. The means the Devil us'd, was his Wife, given to have been a Comforter, not a Counsellor. She desiring to know what was unfit for her, as doth all that Sex ever since, and He unwilling to grieve or discontent her, as all his Sex are to this day, yielded to her Charms. If this befell him in his perfection, not yet acquainted with bewitching Imbracements, and if *Solomon* the wisest could not escape the snare of Female Allurements, it is not so wonderful, as lamentable, that other Men perish at that Rock.

## C H A P. V.

*Of memorable things between Adam and Noah.*

§. 1. **C**AIN inheriting his Fathers Pride, and daining his Brother, who was more acceptable than himself, became the first Murderer, and made his Brother the first Martyr. And tho' God mitigated his Revenge of this Sin upon *Cain's* complaint, yet for the Sins of Cruelty and Injustice he destroyed the World.

§.2. *Cain's* dwelling in the Land of *Nod*, or agitation, as *Junius* expounds it, is not as *Jerom* and others held, that he settled in no certain Country; but of his distracted Thought and unquiet Conscience the Country was so called. This Country in which he settled, and in which for fear of wandering he built a City, *Junius* supposeth to be *Arabia* the *Desart*; but the Text boundeth it on the East of *Eden*, whereas *Arabia* is West. As for the *Nomades* which liv'd upon Pasturage, without Tillage, they were not any particular Nation, but it was a common Name for all that so lived, as the *Northern Tartars*, *Getulians*, *Numidians*, *Ancient Britains*, and *Northern Irish*. Besides, the World being unpeopled, and *Adam's* Family small, and that also on the East side of *Eden*, in that part of *Assyria* which *Ptolomy* calls *Calena*, it is unlike *Cain* would go so far West to *Arabia*. Touching the City *Enoch* built, either for security, or to oppress others, as *Josephus* judged, probably it was of great Repute in the days of *Noah*, when mighty Oppressors carried all the Fame. It may be also, some Monuments of it remained, as they say, of *Foppa*, after the Flood, which might induce some of *Noah's* Posterity, being of like violent disposition either to reedifie the same, or some other of that Name. Hence it might be, that in time Colonies scatter'd from thence their Captives; the  
name



name of *Henochians* from *Bactria* and *Sogdiana*, East from *Eden* (where *Pliny* and *Stephanus* find the Name South from *Oxus*) unto *Iberia*, *Albania* and *Colchis* near *Pontus*.

§ 3. *Moses* has been very brief in the Story of *Cain's* Issue, it being utterly to be destroy'd: Yet the long lives of that Age and the liberty his Children took in Marrying, may well argue he might in one quarter of his Life, people a large City, which his Issue were more ingenious to supply with the Inventions ascribed to them, while *Seth's* Posterity is commended for care of Religion and Heavenly things.

§ 4. The Patriarchs Ages, when they began to generate, is not found in them that are named: For *Moses's* purpose was not to record a Genealogy of the first begotten, but of the Ancestors of *Noah* before the Flood, and of *Abraham* after; so that having the Age of these that succeed one another in that Line, it was sufficient, whether they were younger or elder Brethren. *Cain* was the Eldest of *Adam's* Sons, yet *Adam's* Age when he begat him is not expressed, as it is of *Seth*: Neither can any one say directly, *Adam* had but *Cain* and *Abel* before, nor that *Enoch* was *Seth's* Eldest Son. *Mehalaleel* begat *Jared* at 65. who begat *Chanoch* at 162; the like or greater difference in the rest, which cannot be ascribed to the long abstinence from Marriage upon Religious respect, as we see in holy *Enoch*. *Noah's* Brethren perished in the Flood, and so might some unnamed Children, begotten before the three named, being 500 Years

\* See Aug. old before \*.  
de Civ.D.

§ 5. The Patriarchs Years have been questioned, some holding them Lunary or *Egyptian*; but that cannot be; for then some should beget Children at 6, 7, or 8 Years old, and the Eldest should live not 100 Years, which is short of many after the Flood; yea long since, *Pliny* witnesseth under *Vespasian*, in a search, many were found above 120, and some 140 Years Old.

Old. Simple Diet and temperate Life, made the *Essæans*, *Egyptian Priests*, *Persian Magicians*, *Indian Brachmans* live long, saith *Josephus*. *Pliny* reports *Nestor's* 3 Ages. *Tyresia's* 6 *Sybils* 300 Years, *Endymion's* little less. *Ant. Furnea* a good Historian, reports of an *Indian* above 300 Years Old, and my self knew the old Countess of *Desmond*, *An.* 1589, who lived many Years after, who had been married in the Reign of King *Edw.* 4. To conclude, there are three things (not to speak of Constellations) which are natural Causes of long and healthful Life: Strong Parents, pure Air, and temperate use of Dyet, Pleasure and Rest, all which excelled in the First Ages. And though the Flood infused an impure quality into the Earth to hurt the means of Man's Life, yet Time hath more consumed Natures Vigour, as that which hath made the Heavens wax old like a Garment. Hereto add, our strange Education of Children, upon unnatural Curiosity nourished by a strange Dugg: Hasty Marriage, before Natures Seed be ripe, or Stock well rooted to yield a Branch fit to replant. But above all, the Luxury of latter Ages, which wilfully oppresseth Nature, and then thinks to relieve her with strong Waters, hot Spices, Sauces, &c.

§. 6. The Patriarchs knowledge of the Creation might well come by Tradition from *Adam* to *Moses*, seeing *Methusalem* lived with *Adam* 243 Years, and with *Noah* 500 Years, and he with *Abraham* 58 Years, from whom it was not hard to pass by *Isaac*, *Jacob* and his Posterity to *Moses*: Yet for the more certainty of the Truth, it was undoubtedly delivered to *Moses* by immediate Inspiration of the Holy Ghost, as his many Miracles do prove. Questionless also, Letters were from the Infancy of the World, as *Enoch's* Pillars and his Prophecy witness, of which part was found in *Saba*, saith *Origen*, and *Tertullian* read some Pages; neither can it be denied there was such, saith *Augustine*.

§ 7. The

§. 7. The Patriarchs Lives were lightly passed over 'till *Enoch*, whose Piety is commended, and his leaving the World not by Death: Whether his Change were such as shall be at the last day, let Divines judge. *Lamech's* Prophecy of his Son *Noah* is touch'd upon, but *Noah's* Life is handled more amply. The Wisdom, Policy and Wars of that World, were no doubt, great, as may be gathered, *Gen. 5. 4.* but the Universal Impiety which brought the Universal Destruction, deserved that the Memory of their Actions should be drowned with their Bodies. It were madness to imagine the Sons of God spoken of, *Gen. 5. 24.* were good Angels, which begat Giants on Women, as *Josephus* dreamt, and deceived *Lactantius*, Confuted by *Augustine* and *Chrysostom*.

§. 8. The Giants spoken of *Gen. 5.* *Becanus* strains his Wit to prove, they were not such properly, but so called for their Oppression: But *Moses* calling them Mighty, which argueth extraordinary Strength, and Men of Renown and great undertaking, there is more Reason to hold them *Giants* in a proper sense, especially considering what Scripture Reporteth of such in the Days of *Abraham*, *Moses*, and *Joshua*, *David*, &c. yea of whole Kindreds and Countries. If such were found in the Third and Fourth Ages of the Worlds decay, there is no Reason to doubt thereof in the First and Second flourishing Ages. From this Story grew the Conceit, That Giants were the Sons of Heaven and Earth: And from *Nimrod* grew the Tale of Giants casting up Mountains to the top of Heaven.

## C H A P. VI.

*The Original of Idolatry, and Reliques of Antiquity in Fables.*

§.1 **T**HE *Greeks* and others, corrupting the Story of the Creation, and mingling their Fables with them, suppos'd that After-Ages would take those Discourses of God and Nature for Inventions of Philosophers and Poets. But as skilful Chymists can extract healthful Medicines out of Poison, and Poison out of wholesome Herbs, &c. so may much Truth be found out of those Fables.

§. 2. The Antiquity of Corruption was even from *Noah's* Family. For the liberal Grace of God being withdrawn after Man's Fall, such a perpetual Eclipse of spiritual things follow'd, and produc'd such effects as the general Deluge could not cleanse them, even in the selected Family of *Noah*, wherein were found those that renewed the Defection from God, for which they had seen the Worlds destruction. Hence the *Caldeans*, *Egyptians*, and *Phœnicians* soon after became Idolaters, and the *Greeks* received their 12 Gods from *Egypt*, and erected to them Altars, Images and Temples, saith *Herodotus*.

§. 3. As Men, departed out of the way of Truth, stray on in unknown Vices to Eternal Perdition; so these blind Idolaters being fallen from the God of Heaven, to seek God's on Earth to Worship, beginning with Men, they proceed to Beasts, Fowls, Fishes, Trees, Herbs, the Four Elements, Winds, Morning, Evening Stars; Yea, Affections, Passions, Sorrow, Sickness, besides Spirits infernal; and among Terrestrials even the basest wanted not divine Honour, as Dogs, Cats, Swine, Leeks, Onions, &c. which barbarous Blasphemy, *Juvenal* thus derided,

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## C H A P. VI.

*The Original of Idolatry, and Reliques of Antiquity in Fables.*

§.1 **T**HE *Greeks* and others, corrupting the Story of the Creation, and mingling their Fables with them, suppos'd that After-Ages would take those Discourses of God and Nature for Inventions of Philosophers and Poets. But as skilful Chymists can extract healthful Medicines out of Poison, and Poison out of wholesome Herbs, &c. so may much Truth be found out of those Fables.

§. 2. The Antiquity of Corruption was even from *Noah's* Family. For the liberal Grace of God being withdrawn after Man's Fall, such a perpetual Eclipse of spiritual things follow'd, and produc'd such effects as the general Deluge could not cleanse them, even in the selected Family of *Noah*, wherein were found those that renewed the Defection from God, for which they had seen the Worlds destruction. Hence the *Caldeans*, *Egyptians*, and *Phenicians* soon after became Idolaters, and the *Greeks* received their 12 Gods from *Egypt*, and erected to them Altars, Images and Temples, saith *Herodotus*.

§. 3. As Men, departed out of the way of Truth, stray on in unknown Vices to Eternal Perdition; so these blind Idolaters being fallen from the God of Heaven, to seek God's on Earth to Worship, beginning with Men, they proceed to Beasts, Fowls, Fishes, Trees, Herbs, the Four Elements, Winds, Morning, Evening Stars; Yea, Affections, Passions, Sorrow, Sickness, besides Spirits infernal; and among Terrestrials even the basest wanted not divine Honour, as Dogs, Cats, Swine, Leeks, Onions, &c. which barbarous Blasphemy, *Juvenal* thus derided,



*O happy Nations, which of their own sowing,  
Have store of Gods in every Garden growing.*

§. 4. Of *Jupiter* and other Gods. That *Egypt* had knowledge of the First Age, by *Misraim* the Son of *Cham*, who had lived 100 Years in it, we doubt not. Having therefore learned that *Cain* did first build Cities, they made him ancient *Jupiter*, whom the *Athenians* also called *Pollyeus* and *Herceios*, Founder and Fortifier of Cities. This *Jupiter* married his Sister, as did *Cain*: His Father *Adam* they made *Saturn*, and his Sons *Jubal*. *Tubal*, and *Tubal-Cain* were made *Mercury*, *Vulcan* and *Apollo*, Inventers of Pastorage, Smiths-craft and Musick. *Naome*, *Augustine* expounds *Venusta*, which was *Venus Vulcan's* Wife, and *Eva* was *Rhea*; the Dragon which kept the Golden Apple, was the Serpent that beguiled *Eva*. *Paradise* was the Garden of *Hesperides*: So *Saturn's* dividing the World between Three Sons, came of *Noah* and his Sons; and *Nimrod's* Tower was the attempt of Giants against Heaven. The *Egyptians* also Worshipped *Setb* as their most Ancient Parent, from whom they called their chief Province *Setheitica*; and in *Bitinia* we find the City *Cetbia* \*.

\* *Strabo*  
lib. 17.

§. 5. Of the Three Chief *Jupiters*; the First was Son of *Aether & Dies*; the Second of *Cælum* an *Arcadian*, and King of *Athens*; the Third Famous in the *Greek* Fables, was of *Creet* or *Candia*, as some say; but there is no certainty, &c.

§. 6. *Jupiter Chammon*, more Ancient than all the *Grecian Jupiters*, was *Cham*, Father of *Misraim* in *Egypt*; and before *Jupiter Belus*, Son of *Saturnus Babilonicus* or *Nimrod*: As for the latter *Grecian Jupiter*, he was a little before the Wars of *Troy*.

§. 7. The Philosophers opinion of God, *Pythagoras*, *Plato*, *Orpheus*, &c. believed not the Fooleries of their Times, though they mingled their Inventions  
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with Scripture: *Pythagoras* hung *Homer* and *Hesiod* in *Hell*, forever to be stung with Serpents, for their Fictions; yet *Homer* had seen *Moses*, as *Justine Martyr* sheweth in a Treatise converted by *Mirandula*. *Plato* dissembled his Knowledge for fear of the *Areopagits* Inquisition; yet *Augustin* excused him. He delighted much in the Doctrine of the God, though he durst not be known of it, or of *Moses* the Author of it, as may be gathered out of *Justine Martyr*, *Origen*, *Eusebius*, and *Cyril*, though he had from *Moses* what he writ of God, and of Divinity; as *Ambrose* also judged of *Pythagoras*. *Justine Martyr* observed, that *Moses* described God to be, *I am he who is*. It is as hard to find out this Creator of the World, as it is impossible, if he were found, to speak of him worthily, said *Plato*; who also said, God is absolutely good, and so the Cause of all that is Good; but no Cause at all of any thing that is Evil. The Love of God is the cause of the Worlds Creation, and Original of all things. *Apuleius* saith, The most high God is also Infinite, not only by exclusion of Place, but also by dignity of Nature; neither is any thing more like or more acceptable to God, than a Man of a perfect Heart. *Thales* said, God comprehended all things, because he never had a Beginning: And he beholdeth all the thoughts of Men, said *Zeno*; therefore said *Athenodorus*, All men ought to be careful of their Actions, because God was every where present, and beholding all things.

*Orpheus* calling Men to behold the King of the World, describes him to be one begotten of himself, from whom all things spring, who is in all, beholds all, but is beheld of none, &c. Who is the First and Last; Head and Middle; from whom all things be: Foundation of Earth and Skye, Male and Female, which never dyeth: He is the Spirit of all, of Sun, Moon, &c. The Original and End of all; in whom all things were hidden till he produced them to Light. *Clement* calls God Good, Just, Holy, possessing himself, alway doing good, and Charity

it self. Pindarus saith, he is one God and Father, most high Creator and best Artificer, who giveth to all things divers proceedings, &c. Antisthenes saith, God cannot be likened to any thing, and therefore not elsewhere to be known, but only in the everlasting Country, of whom thou hast no Image. God, said Xenophon, shaketh and setteth all things at rest, great and mighty, as is manifest to all; but of what sort he is, none knoweth but himself, who illuminates all things with his Light. God, saith Plato, is the Cause, Ground, and Original of the whole nature of things, the most high Father of the Soul, the eternal preserver of living Creatures, and continual framer of the World; a Begetter without propagation, comprehended neither in place nor time; whom few conceive, none can express him. Thus, as Jerom said, We find among the Heathen, part of the Vessels of God: But of them all, none have with more Reverence acknowledged, or more learnedly expressed One True God, and everlasting Being, all ever-causing and sustaining, than Hermes the Egyptian. But of all these, see Justin Martyr, Clemens Alexandrinus, Lactantius, Eusebius, Du Pless. Dancus.

§. 8. *Hethanism and Judaism, when confounded.*  
Touching the Religions of the Heathen, they being the Inventions of Mortal Men, they are no less Mortal than themselves. The Caldean Fire is quenched; and as the Bodies of Jupiter and the rest, were by Death devoured, so were their Images and lasting Marble Temples by Time. The Trade of Riddles for Oracles, and Predictions by Apollo's Priests, is now taken up by Counterfeit Egyptians and Cozening Astrologers; yet was it long before the Devil gave way. For after Six several spoilings and sackings of his Temple at Delphos, and as many reparings thereof, at last when Julian sought unto it, God from Heaven, consum'd all with Fire. So when the same Apostate encourag'd the Jews to re-build a Temple, God, by Earth-quake over-threw all, and slew many Thousands.

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§. 9. *Satan's* last Refuge to uphold his Kingdom ; who being driven off the open Stage of the World, crept into the Minds of Men, and there set up the high and shining *Idol of Glory*, and all commanding *Image of Gold*. He tells men, that *Truth* is the Goddess of Danger and Oppression : *Chastity* is an Enemy to Nature, and all *Virtue* is without Taste ; but *Pleasure* delighteth every Sense, and *true Wisdom* gets Power and Riches to fulfil all our Desires. And if this Arch-politician find Remorse in any of his People, or any fear of future Judgment, he persuadeth them that God hath such need of Souls to re-plenish Heaven, that he will accept them at any time, and upon any Condition : And to interrupt their return to God, he layeth those great Blocks of *rugged Poverty* and *Contempt* in the narrow way which leadeth to his Divine Presence : Neither was he ever more industrious and diligent than now, when the long Day of Man-kind draweth fast to the Evening, and the World's *Tragedy* and *Time* near to an end.

C H A P. VII.

Noah's Flood, the Universality of it, and Noah's memory of Antiquity.

§. 1. **M**oses's Divine Testimony of Noah's Flood, natural Men regard no farther than Reason can reach, and therefore may have disputed the *Universality* of it ; and *Josephus* citeth *Nic. Damascen*, who reports, that many were saved on the *Mount Baris* in *Armenia* ; and the *Talmudists* held the same, saith *Amnius*,

§. 2. *Ogyges's* Flood, the *Greeks*, (the Corrupters of all Truth, saith *Lactantius*) make the most ancient, when yet *Ogyges's* Flood was sixty seven Years after

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*Jacob*, and short of *Noah's Flood* by 500 Years; neither do any Authors report, that it over-flowed any part of *Syria*, as *Mela*, *Pliny* and *Solinus* do of *Noah's*, speaking of *Joppa's Ruins*, &c. As for this Flood, as it exceeded not *Peloponesus*, so was it foreseen by a concurrence of Causes, which *Noah's* was not. Touching *Varro's Report* out of *Castor*, of the strange Colour, quantity and shape of *Venus*; the Fogs which then rise, might cause such Apperances: For *Galileus*, a Modern Worthy Astronomer, by Perspective Glasses, observed many undiscover'd things in Stars, unknown to former Ages.

§. 3. *Deucalion's Flood*, more certain for Time, being in the Reign of *Cranæus* King of *Athens*, according to *Varro*, cited by *Augustin*, or under *Cecrop's*, (after *Eusebius* and *Jerom*) in whose latter times, *Israel* came out of *Egypt*, which, after *Functius*, was 753, or 739 Years, according to *Mercator*, after *Noah's Flood*. But following the better Account, which giveth *Abraham* 60 Years more after the Flood, I reckon the Flood thus: The general Flood *Anno Mundi* 1656; *Jacob's Birth* 2169, which is 519 Years after the Flood of *Ogyges*; 100 after *Jacob's*. Now *Deucalion* was born *Anno* 2356; and his Flood when he was 89 Years old, which is *Anno* 2438; after *Noah's* 782; to which agrees *Xenophon* in *Annius*. This Flood over-ran most of *Italy*, when *Egypt* also was afflicted with Water; and the *Italians* which escaped it, were called *Umbri*.

§. 4. *Noah's Flood*, as *Berosus* reports, was heard of amongst the *Caldeans*: *N. Damascen* maketh particular mention of it. *Eusebius* also Records out of an Ancient History of *Abidenus*, that one *Sisithus*, fore-warned by *Saturn* of a Flood, fled to the *Armenian* Hills in a Ship, who after the Fall of the Waters, sent Birds three times to discover, &c. *Cyriel* cites *Polyhistor* mentioning a general Flood: *Plato* also produceth an *Egyptian Priest*, reporting to *Solon* out

out of their Holy Books, of an universal Flood, long before *Ogyges*, in *Attica*; and calls *Noah* Old *Ogyges*. He also speaks of a Flood of *Nilus* before that in *Attica*, which afflicted the lower *Egypt* under King *Prometheus*, 'till by *Hercules*'s direction, *Nilus*, was reduced within her Banks; whereof grew the Tale of an Eagle, which feeding on *Prometheus*'s Liver, was slain by *Hercules*. *Xenophon*, cited by *Annius*, speaks of the Universal Flood under the first *Ogyges*, of Nine Months continuance; a second of *Nilus* under *Prometheus*, of one Month; a third under *Ogyges Atticus*, of two Months; a fourth under *Deucalion*, of three Months; a fifth under *Proteus* of *Egypt* in *Helene*'s Rape. *Diod. Siculus* remembers another in lesser *Asia*, before *Deucalion*'s. There was one in the *Venetian* Territories, Anno 590. In *Friesland*, a Flood drowned 100000, Anno 1238. In *Dort* in *Holland*, 10000 perished Anno 1446. Others are mentioned by *Strozius*.

§. 5. *Noah*'s Flood was extraordinary, not upon natural Causes, as the other; but by God's special Power strengthening the influence of Stars to fill all the Cisterns of Waters in Fountains and Clouds: And though *H. of Machline*, Scholar of *Albertus*, observed a conjunction of *Saturn* and *Jupiter* in the last; and of a watery Sign and House of *Luna*, over against the Ship, by which the Flood might have been foreseen; and was also by *Noah*, as *P. de Aliaao* judgeth; yet however God used second Causes, he added supernatural force to the Clouds and Fountains, to empty their whole Treasuries of Waters.

§. 6. There needed not new Created Waters in this Flood; not to dispute whether God hath restrained himself from Creating. For when he brake up the Fountains of the Deep, and opened the Windows or Sluces of Heaven, he shewed no new Creation, but used his old Store, contained in the vast Concavities of the Earth, and in the Clouds, wherewith he compassed the Earth after an extraordinary manner;



Gen. 6. 11.

besides his Condensation of the Air to convert it into Rain, which is so ordinary; and thus might the Waters grow to exceed the Mountains 15 Cubits. As for the Constellation they speak of, *L. Vives* reports from a great Astrologer, that the like was observed Anno 1524, after which it was exceeding Fair. To conclude, I find no other Mystery in the word *Cataract*, signifying the Windows or Flood-gates of Heaven, but the violent casting down Waters, not diffusively, after the natural manner, but as when it is emptied out of a Vessel in a whole body, as it is sometimes in *India*, which are called *Spouts of Water*. Thus God loosed the retentive Power in the upper Air, and the Clouds, in which, at other times, he shutteth up the Waters to carry them to a place appointed.

Strabo.

§. 7. *Noab's* Memory among the Heathen, who, for divers respects, gave him divers Names, as *Ogyges* the first, because his Flood was before the *Grecian Ogyges*; *Saturn*, because he was Father of Nations; *Prometheus*, for his fore-sight; *Janus Bifrons*, for his seeing what went before, and came after the Flood; *Chaos*, and Seed of the World *Cælum*; *Sun*, *Virtuninus Bacchus*, *Liber Pater* before him of *Greece*; but of old, the word was *Boachus* of *Noachus*: He was also called *Nisius*, of Mount *Nisa* in *India*, joining to *Paropanisus* and other *Easterly* Mountains, where the Ark rested, and where the *Grecian Bacchus* never came. His Posterity also named Cities, Mountains and Rivers by his Name, as a City by the Red Sea; the River *Noachus* in *Thracia*.

§. 8. *Noab's Ark*, touching the Name, *Epiphanius* in *Ancyrius* calls it *Aron*, which properly signifyeth the Ark in the Sanctuary, as *Thebell* a Vessel which swimmeth, called *Larnenx* in Greek. Certain places where it was framed cannot be defined; yet *Becanus* conceives it was neer *Caucasus*, where grow the noblest Cedars, not far from the *Nisaans*, with whom *Alexander*

ander made War. By all Probability, the place was not far from where it landed, being so large, heavy laden, wanting Sails, of Form not apt to move, and in a Calm, as it is in all Rains, down-right. It was thought to have a flat Bottom, and a crested Roof; and the Wood *Gopher*, of which it was made, by all probability was *Cedar*, being light, easy to cut, sweet and lasting; abounding in the Eastern Mountains; the Pitch was like to a Bitume, which melteth only by Fire, as is that by the dead Sea and *Babylon*,

§. 9. Of the *Ark's Capacity*; whose Measures, as God prescribed, so the proportion, saith *Augustin*, answered the shape of a Man's Body, whose Length contained the Breadth six times, and the Depth ten; being a Figure of God's City or Church in this World, &c. In the Measure, the Cubit is questioned; whether it were the common, which is from the Elbow to the top of the Middle Finger, a Foot and a half; or the plain Cubit, which is an handful more; or the *Kings* and *Persians* which is three Inches more than the common; or the *sacred*, which is double the common, wanting a quarter; or the *Geometrical*, which is six common Cubits, and was embraced by *Origen*, as also by *Augustin*, who yet changed his Mind, because Fishes were not Cursed. Though Man's *De Civ.* mischievous Ignorance seeketh many Impossibilities in this work, yet no Monstrous thing is found in it; for the number of Kinds to be stored in it, was not so great, (excluding such as sprung from unnatural Copulations, and diversity of Soils) but that the common Cubit of those times may serve; for add half a Foot to the common Cubit of our times, which is a Foot and half, and the length riseth to be six Hundred Foot, the Breadth one Hundred, the Depth Sixty: As for the *Geometrical* Cubit, it was not in use then, as we see in the Measure of Giants, and height of the Altar, which might have no Steps, *Exod.* 20. 26. But eo hate prov'd that the Number

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it is questioned; whe-

which is from the Elbow

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an handful more; or

is three Inches more

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of Creatures might well be placed in the *Ark*, which contained 450000 Cubical Cubits, which is sufficient for a Hundred kind of Beasts, and their Meat in the lower and second Story, and 280 Fouls, with *Noah* and his in the third.

§. 10. Of the *Arks* resting on part of *Mount Taurus* or *Caucasus*, between *East-India* and *Scysbia*, passing by many needless Disputes, I will endeavour to satisfie my self and others in the place of the *Arks* resting for the second Plantation of the World, as I have done in the place of the *Terrestrial Paradise* for *Man's* first Plantation. 2. The common Opinion is, The *Ark* rested on *Ararat* in Great *Armenia*; the *Caldee* calls it *Kardu*, meaning the Hills *Gordei*, in Great *Armenia*, which *N. Damascen* calls *Baris*. *Berosus* calls the *Armenian Mountains*, *Gordias*. *Strabo* found such a Promontory in *Arabia Felix*; *Pliny*, a Mart-Town, which *Ptolomy* calls *Ociles*; *Pintus Acyla*, *Niger Zidon*, *Toy E. Gordei*; *Damascen* adjoins *Minimynd*, perhaps for *Minni*, which word is used for *Armenia*, and seemeth compounded of *Minni* and *Aram*, that is, *Minni* of *Syria*; for *Armenia* was part of *Syria*. These Mountains stand apart from all others on the North side of that Ridge of Mountains called *Taurus*, or *Niphates*, in the Plain of *Armenia the Greater*, near the Lake *Thospitis*, whence *Tigris* floweth in 75 Degrees Longitude, and 41 42 Latitude. One of these *Gordei* *Epiphanius* calls *Lubar*, which in the *Armenian* Tongue, signifieth Descent, of *Noah's* coming down, saith *Junius*; but any Hill of easy descent may be so called, as himself confesseth, correcting the Word *Kubaris* in *Iosephus*; from hence came *Lubra*, a Synagogue, being commonly on Hills, and the Latin *Delubra*.

My first Argument against the common Opinion is, from the time of 130 Years, which most, who follow *Berosus*, give *Nimrod's* coming to *Sbinar*, which by easy Journeys, might be travailed in 30 days from  
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the *Gordes* in *Armenia*, having only *Mesopotamia* between, and *Tigris* to help them. This maketh it improbable, they should be so many Years before they Planted such a Country so near them; which could not be to them so long unknown, being Encreased to a great Multitude long before those 130 Years.

My 2d. Argument is from the Civility and Multitude of the Eastern Nations, who had used *Artillery* and *Printing* long before the *West*. It was thought a Fable in *Philostratus*, that the Wise Men inhabiting between *Hypbafis*, and *Ganges*, drive away their Enemies with Thunder and Lightning, whereby they defeated *Hercules* and *Bacchus*, and made *Hercules* cast away his Golden Shield. *Jo. Cuthenberge* brought Printing from the *East*: *Conrade*, from him, brought it to *Rome*; and *Gerson* bettered it; all about a 100 Years past. *Alexander Macedon* found more Cities and Magnificence in the little Kingdom of *Porus*, which lay close to *India*, than in all his Travels; esteeming *Italy* barbarous, and *Rome* a Village: But *Babylon* was in his Eye, and the Fame of the *East* pierced his Ears. *Joppa*, now *Zipingari*, was exceeding Religious and addicted to Letters, Philosophy, Prayers, and Worshipping but one God.

5. My Third Argument is from the resistance which *Semiramis* found in *Est-India*, though her Army exceeded Three Millions, as *Diod. Siculus*, out of *Ctesias*, reports, besides 500000 Horse, and 100000 Waggon; of all which, admit but a third part true. *Nimrod's* Greatness is not doubted, nor that his People grew into such Multitudes by *Semiramis's* time, Wife of *Ninus*, Son of *Belus*, Son of *Nimrod*: But that a Colony sent from *Babel* into the *East*, should so increase in so short a time, is incredible; yet these Authors Report, that *Staurobathes*, King of *East-India*, exceeded her in numbers, which could not be, if the *East* were replenished by a Colony from *Babylon*.



6. My Fourth Argument is 1<sup>st</sup>. from *Noah's* person, who being at *Babel's* Confusion, and the 731<sup>st</sup> Year of his Age, was not like to be unsettled, and to seek a Seat. 2. The Text saith, he became a Husband-man; which argueth his settled Course of Life; not a Wanderer from *Armenia* to *Babylon*, then to *Arabia Felix*, then to *Africa*, so to *Spain*, *Italy*, &c. as they report; not considering his Years, the difficulty of Traveling in an over-grown wild World, which had lyen waste 140 Years. 3. Besides the place of his Landing, being *East* from *Babylon*, Rich and Pleasant, the Wise Father would not neglect the planting of it, and seek out less pleasing Parts with such difficulties. 4. Neither is it to be thought, the Reverend Father was at that presumptuous Work of *Babel*, and restrained it not. 5. We find *Jostan*, *Havila* and *Opher* Planted in *India*, which were not like to have turned back from *Sbinar*. Lastly, The Scriptures silence of *Noah*, after his departure from the *East* to *Sbinar*, argueth him left there; and so out of all occasions, which might touch the History of the *Jews*, which *Moses* was to prosecute.

7. *Annius* on *Berosus* lands the Ark on the *Caspian* Mountain of *Armenia*; to which purpose he confounds the *Caspian* and *Gordian* Hills, which *Ptolomy* sets far asunder, and *Mercator* sets 5 Degrees, and *Villanovanus*, much more Ancient, sets 7 Degrees, or 420 Miles one from the other. And tho' I grant, that Mankind was renewed in *Scythia*, 250 Years before *Ninus* (as *Porticus Cato* records) yet was not this *Scythia* in *Armenia*, but under the Mountains of *Paropamisus* in 130 Degrees of Longitude, according to *Ptolomy*; whereas the supposed *Armenia Araxea* is in 87. neither hath he any *Scythia* nearer *Armenia Araxea*; though he sets out 100 several Nations of *Scythians*, such as *Imaus* by the *Asian Sarmatia* on the West; *Imaus* on the East; the *Saccas*, *Sogdians* and *Margians* on the South; and the

the Mouth of *Oxus* and unknown *Countries* on the North. He also maketh the *Asian Sarmatia* to comprehend many Nations, and a great part between *Armenia* and *Scythia*, besides *Colebis*, *Iberia* and *Albania*. Neither *Prenetus*, *John Plancrapius*, *Haytonus* the *Armenian*, writing of *Scythia* or *Tartaria*, speak one word of *Armenia*; nor *Matheus a Micon*, a *Sarmatian* Cannon of *Cracovia*, who travelled a great part of *Sarmatia Asiatica*; yet he observed that *Tanais*, or *Don*, and *Volga* or *Edel*, spring but of *Lakes* and *Marishes*, and not out of *Riparian* or *Hyperborean* Mountains in *Scythia*. He also sheweth that the *European Sarmatia* contains *Russia*, *Lithuania* and *Moscho*, and is bounded on the West by *Vissa* or *Vistula*, parting it from *Germany*; That the *Scythians* in *Asian Sarmatia*, came thither above 300 Years past out of the East, where the *Ark* rested; and that the *Sacæ-Scythians* were North of *Taurus* or *Ararat*: As for the *Ariacan Scythians*, between *Jaxartus* and *Jaktus* on the East of the *Caspian*, they are no *Armenians*.

9. My fifth Argument is from the place where *Noah* Planted a Vine, which could not be in *Armenia*, much colder than *Italy* and *France*, where yet Vines grow not naturally, as they did where *Noah* Planted, as his Husbandry witnesseth.

9. *Objection* 1. The Text saith, from thence God scattered them, &c. Answer, That is, the Builders of the Tower, which were not all, but certain of them, which were increased after the Flood.

*Sybillæ.*

10. *Objection* 2. *Ararat* signifieth *Armenia*, which the *Caldean Paraph.* calls *Kardu*. 2. Answer. Writers agree not about *Ararat*: The *Sybil's* Books place it in *Phrygia*, near where *Calenes* was built; whereabout the River *Marfyas* joineth with *Meander*; but this is far from the *Gordian Mountains*. *Josephus*, out of *Berosus*, placeth *Ararat* between *Armenia* and *Parthia*, toward *Adibene*; where they vent pieces of  
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the Aſk, but he erreth : For *Adibene* whereon *Armenia* Bordereth, is part of *Aſſyria*, and hath all *Media* between it and *Partbia*. As for the Reliques of the Ark, they make it but a Report, by an infamous Historian. The *Armenian* Mountains, or *Moſchici* in *Ptolomy*, or *Pariedri* in *Pliny*, ſtretch to the upper part of *Cappadocia* in 43 and 44 Degrees, North of the *Gordians* in the 39 Degree 18. From the Northernmoſt the *Georgian Chriſtians* are called, preſerved from *Infidels*, which compaſs them.

11. Neither was it neceſſary the Ark ſhould ſtay on the higheſt Mountains, ſeeing *Noah* came not out till the Vallies were clear'd ; yet other Mountains are higher than the *Armenian*, as *Atbos*, or *Olympus*, between *Macedon* and *Thrace*, whoſe ſhadows are above Thirty Seven Miles, now called *Lucas*, ſaith *Caſtaldus*; *Olympus* alſo in *Theſſaly* over-tops Wind, Rain, and Clouds : *Antandrus* in *Miſia* ſeen to *Conſtantinople* whence *Scamandrus* floweth, running through *Troy* : *Atlas* in *Mauritania*, no man's Eye can reach the Top : *Caucasus* is inlightned after Mid-night at the firſt Cock-Crow, ſaid *Ariſtotle*, which I believe not, ſeeing *Tenerif* in *Canaria*, which is known to be the higheſt in the World, is not Light ſo ſoon.

12. Theſe Incongruities riſe from *Ararat* in *Armenia*. Firſt, *Sybil* placeth it in *Phrygia*, contrary to *Beroſus*. Secondly, *Baris* is not the higheſt, and if it were, yet the Ark might reſt elſe where. Thirdly, *Baris* ſignifieth high, towards which may be any high Hill ; eſpecially, *Caucasus*, whence *Indus* riſeth. Fourthly, Authors agree not where *Gordia* ſtands. Laſtly, The Truth requireth to find an *Ararat Eaſt* from *Sbinar*, and warmer than *Armenia*, in the North. Let us therefore underſtand, that *Ararat* in *Moſes* is no one Hill, but a common Name to many, as the *Alps* and *Pireneans* ; ſo that the long Ridge of Hills which *Ptolomy* calls *Taurus*, *Niphatus*, *Coatras*, *Coronus*, *Sariphi*, and *Pliny*, call *Taurus*, till they croſs *Imaus*, where they

they are called *Ararat* or *Armenia*, for that they seem to begin there. Thus *Ptolomy* calls all the Hills between the *Caspian* and *Euxinus*,<sup>a</sup> by one name *Caucasus*, which *Pliny* calls *Hercanus*, *Armenian Coraxis*, *Caspian*, *Moschian*, *Henochian*, *Scythian Amazon*; so all the the Ridge of Hills in *America*, from North *Granada* to the *Magelan Straights*, is called *Andes*. The Mountain *Ararat* runs *East* and *West*, as *Imaus* North and *South*. As for *Ptolomy* he used the Names fittest to distinguish the Countries, with the Hills bounded on the North, or *South* side. For all the *Asian* Mountains have Three general Names, *Taurus*, *Imaus*, *Caucasus*, which receive other Titles, as they divide particular Regions. *Taurus* in *Cilicia*, is *Imaus* in *Comogena*, and so to *Euphrates*, on whose *East* it is sometime *Taurus*, sometime *Nipbatis*, which is the only name on the *East* of *Tygris*, till they part *Assyria*, and *Media*, and are called *Coatras*; and in the middle of *East Media*, they are *Orentes*, and in the *East* side *Coronus*; beyond *Partbia* they are *Sarapbi*; on the *South* of *Bactria*, *Paropamisus*, and lastly *Caucasus*, where *Indus* springeth with *Hydaspis*, and *Zaradrus*, where *Caucasus* Enounters the *Scythian Imaus*, in the 140 Degree of Longitude, and 35,36,37, of Latitude, where properly they are called *Caucasus*. In this part of the World the Mountain and the River *Janus*, and the Mountain *Nisius* (so called of *Bacchus Nisius* or *Noab*) are found, on which the Ark stayed, as *Goropius Becanus* conceived; where also are the best Vines, as they are in the same Degree of Latitude through the World, as in *Judea*, *Candia*, parts of *Greece*, *Margiana*. Under the *South* of these Hills the Clusters of Grapes are two Cubits long, saith *Sirabo*, like those of *Escol*: And in *Margiana*, *Alexander* found most delicate Wine, saith *Curtius*.

To conclude, *Ararat* passeth through *Armenia*, which is sometimes called *Ararat*: but it is a common name to all that Ridge of Hills which runneth  
East.

*East and West from Cilicia to Caucasus, as the Alps, Pyreneans, Andes in America, which run Three Thousand Miles, &c. So the Mediterranean Sea is a common Name, which yet upon divers Coasts beareth proper Names, as do other Seas. Let us then appeal to the Word of Truth, and take it literally, seeing the plain Sense carrieth no inconvenience, and let us fancy no strange Exposition from it. The Reverend Respect we owe the Holy Scripture, every Word having its full weight in Gods Book, shews that it is not to be taken otherwise than as we Read; as Augustin said of the Gospel. Moses words are, And as they went from the East they found a plain, &c. Which prove without Controversie the Ark rested Eastward from Shinar. For Moses is every where precise in setting out Coasts, and Quarters of Countries, as Nod Eastward from Eden, Sepher in the East, Gen. 4. 16. and 10. 30. and 12. 18. Ezek. 38. 6. So Mat. 21. and 12. 42. Now Armenia is so far from the East of Babylon, that it is West of the North. The Gordian Hills for Latitude are Forty One: Babylon Thirty Five for Longitude, (which makes the difference of East and West) the Gordian are Seventy Five, and Babylon Seventy Nine, and Eighty, which makes Five Degrees from the North to the West; besides a Quarter of the Compass from East. But in Scripture the least difference may not be omitted, every Point and Accent being full of Sense. The Eastern Parts then from Shinar were first Civiliz'd, having Noab himself for their Instructor, whose numerous Armies overmatched the Millions of Semiramis, and whose Fruitfulness made it fit for Noab's Husbandry, as Ish-Adamah, a Man exercised in Earth, saith Ar. Montanus.*

## C H A P. VIII.

*The Planting of Nations: Noah's Sons, and which was Eldest.*

§. 1. **S**HEM, in *Augustin's* Judgment was Eldest; but the *Septuagint*, *Junius*, &c. prefer *Japhet*, from *Gen.* 10. 21. The *Hebrews* putting the word *Elder* after *Japhet*, which the *Latin* sets before. Gods Blessings are not tyed to *Elder* in Blood, but Piety: Otherwise *Japhet* was 2 Years older than *Shem*, being begotten in *Noah's* 500th Year; when *Shem* in *Noah's* 600th Year was but 98. Compare *Gen.* 5. 32. with 10. 10. & 9. 24. Namely *Cham* the Youngest.

§. 2. In this Plantation it is to be presumed. 1. So far as the Scriptures Treat of the Story of Nations, Profane Authors want Authority in point of Antiquity, whose Records have been borrowed from thence only. For *Moses* is found more Ancient than *Homer*, *Hesiod*, or any *Greek*, saith *Eusebius*, *Proem.* in *Chron.* 2. We are to consider, that *Noah* who knew the World so long before, sent not his Sons at Adventure, as Discoverers, but allotted them the Quarters of their Habitation. This could not be suddenly, Considering what Woods, Thickets, Pools, Lakes, Marishes, Fenns, and Boggs, 130 Years Desolation had bred in those fruitful parts. This made difficult, and slow Journeys and Marches, both from the *East*, and *Sbinar*, till Increase of Issue forced them on further.

§. 3. *Japhet*, with whom *Moses* beginneth, Planted the Isles of the *Gentiles*, *Europe* and the Isles about it, besides a Portion in *Asia*. *Gomer*, his Eldest Son is without Reason, placed in *Italy* by *Berosus*, *Funestus*,



us, &c. in the Tenth Year of *Nimrod*, and when *Tubal* was in *Austria*, or *Biscay*, in *Spain*, the Twelfth Year of *Nimrod*, *Ann.* 142 after the Flood: For before *Babels* Confusion the Company were not dispers'd; consider then the time of Building such a City, and a Tower, to equalize Mountains, said *Berosus*, or reach to Heaven, said *Nimrod*, which took an exceeding compass, and whose Foundation in Marshy Ground was full of Labours: As for Materials the want was great, and the Workmen unexperienced, and the Work almost finished.

This time *Glicas* judged to be about 40 Years: So that *Gomer* and *Tubal* could not Plant so soon: Besides the tedious conveying of Wives, Children, Cattel from *Shinar*, to *Italy*, and *Spain*, 4140 Miles, through Countries, now of much more difficult Passage. *Nimrod* spent many Years in a short and more easy Journey to *Shinar*; and why did *Tubal* leave many rich Countries to Plant in *Biscay*, the most barren Country of the World? To say they had the Convenience of Navigation, shews Men know not what it is to carry Multitudes by Sea, with Cattel, on which they lived. Whether Navigation was then in Use, is doubted, considering how long it was before Men durst cross the Seas, and that the Invention was ascribed to the *Tyrians* long after by *Tibullus*.

§. 4. *Gog* and *Magog*, *Tubal* and *Mesech*, settled first about lesser *Asia*, where *Beroaldus* (whom I find most judicious in this Plantation out of *Ezekiel* 38. and 39.) findeth the *Gomerians*, *Tubalines*, and *Togarmians*. *Josephus* in this Plantation led *Eusebius*, *Epiphanius*, and *Ar. Montanus* into many errors; and *Gog* and *Magog* have troubled many: But this *Gog* the Prince of *Magogians*, or *Cælo-Syrians*, must needs be the Successor of *Seleucius Nicanor*, who sought to extinguish the *Jews* Religion, and force them to Idolatry. *Hermolaus Barbarus* maketh the *Turks* come from the *Scythians*: *Frontinus* makes it a National Name from

from *Gyges*, who slew *Candaules* King of *Lydia*, where *Strabo* finds the *Gygian* Lake ; and in the South Borders *Junius* finds *Gygarta*, or *Gogkarta* in *Syriak*, *Gogs* City in *Cælo-Syria*, where *Pliny* placeth *Bambice*, or *Hierapolis*, which the *Syrians* call *Magog* : Though *Strabo* make both to be *Edessa* in *Mesopotamia* ; but *Ortelius* doubts whether there be a mistake ; yet may the Name be common, but certainly both were North of *Israel*. *Magog* might be Father of the *Scythians*, who wasted much of lesser *Asia*, Possessed the *Cælo-Syria*, and built *Scythopolis*, and *Hierapolis*, which themselves of *Syrians* call *Magog*, being North from *Judea* ; which *Bellonius* makes *Aleppo*, where the *Mermaid* was Worship'd, called *Atergatis*, and by the *Greeks* *Derceto*. Thus we see the Ancient *Gomerians*, and *Tubalins* were no *Italians*, or *Spaniards* : Though long after they might send Colonies thither.

The *Iberians* of Old were called *Thobelos*, of *Tubal*, who from thence passed to *Spain* to search Mines, saith *Justine* ; but 'tis more probable it was Peopled out of *Africa*. *Mesech* also is Neighbour to *Tubal*, of whom sprung the *Miscans* from Mount *Adebas*, to *Pontus*, afterwards called *Cappadocia*, which is the *Mazoca*, and is *Magog's* chief Country : *Gomer* was Neighbour to *Togarma*, Bordering on *Syria* and *Cilicia*, whose Posterity Peopled *Germany* and the Borders of the Earth, as *Gomer* signifieth. But wanting Room forward to Exonerate their swelling Multitude, they returned back upon their Neighbours : Whereof they were called *Cimbri*, which signifies *Robbers*, in *Camden's* Judgment. And though in Ancient times the *Gauls* used to beat them, as *Cæsar* Reports ; yet after they grew Warlike they pursued rich Conquests, even into lesser *Asia*, the Seat of their Progenitors. *Samothes* is by *Annius* made Brother of *Gomer*, and surnamed *Dis* ; but *Functius*, and *Kignier* do justly disclaim him ; seeing *Moses* knew him not.

§. 5. *Noah* also by *Annius* is brought out of the *East* into *Italy*, to build *Genoa*, and there to live Ninety-two Years ; but *Moses* silence is to me a sufficient Argument to disprove this Report, seeing he did so carefully Record *Nimrod's* Cities. As for *Berosus* and others, whom he quotes for it, their Fragments are manifestly proved Spurious ; neither could *Noah* be that *Italian Janus* their First King, who Dyed but 150 Years before *Aneas*, according to *Eusebius*, and Lived in the days of *Ruth*, 704 Years after *Noah*. Let the *Italians* content themselves with a *Janus* from the *Greeks*, who Planted them 150 Years before the Destruction of *Troy* ; from whom they had their *Idolatry*, as their *Vestal Virgins*, and Holy Fire from *Vesta* his Wife, which no man will believe to proceed from *Noah*. There succeeded him *Saturnus*, *Picus*, *Faunus*, *Latinus*, before *Aneas*, in the Days of *Sampson*.

§. 6. *Nimrod* Seating himself in *Babylon*, Reason and Necessity taught the rest to remove, to take the Benefit of those far extended Rivers which ran along *Shinar*, as well for convenience in their Journeys, as to provide for mutual intercourse for time to come. Thus *Chush* the Father settled near his Son *Nimrod* in the South of *Chaldea* along *Gebon*, which Tract *Moses* calls the Land of *Chush*, *Gen. 2. 13*; *Havilah*, the other Son of *Chush* took down *Tigris* on both sides, especially the *East*, which also is called the Land of *Havilah*, *Gen. 2. 11*. afterwards *Susiana*. *Chush* in length of time spread into *Arabia* the Desert, and *Stony*, where was the City of *Chusca* afterwards called *Chusidia* by *Ptolomy*. So *Seba* and the rest Planted *Arabia* the Happy towards the *Persian Gulf*, from whence after the stoppage of *Euphrates*, they Traded to *Babylon* by *Tigris*. *Gomer*, *Magog*, and the other Sons of *Japhet* took the lesser *Asia*, the better to spread themselves *West* and *North*. *Tubalim* ascended into *Iberia*. The *Magogians* to *Sarmatia*.

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The *Gomerians* in *Asia* were called *Cymerians*, faith *Herodotus*; and their Country was afterwards called *Galatia* by the *Galgreeks*; whom the *Scythians* drove into *Albania*, and some into *Pbrygia*, both called *Cymerians*, as was *Bosphorus*, and a City by it.

*Togarma*, *Gomers* Son, dwelt near *Sidon*, and overspread the lesser *Armenia*; whose Kings were called *Tigranes*. *Mesbach*, *Japhet's* Son, settled in *Syracena*, in *Armenia*, between the Mountains *Moschici* and *Periards*; out of whose North-East springs *Araxis*; and *Euphrates* out of the South: Of whom came the *Moscovites*, in the Judgment of *Melancton*. *Madai*, the Third Son of *Japhet*, Planted *Media*.

§. 7. *Javan*, the Fourth Son of *Japhet* (from the West of lesser *Asia*) sent Colonies into Greece, whose Inhabitants were called *Iones*, that is, *Athenians*. *Strabo*, out of *Hecatasius*, says the *Iones* came out of *Asia*, where the Name also remain'd. *Meshech*, the Sixth Son of *Japhet*, of whom before. See §. 4. which Name differs little from *Aram's* Sons, *Gen.* 10. 23. which *1 Chron.* 1. 17. is the very same. They dwelt North from *Jury*, and were Enemies to the *Jews*; and it may be they were under one Prince: but this *Meshech* commonly joined with *Tubal*. If therefore he Planted first near *Jury*; yet his Issue might pass into *Cappadocia*, and so into *Hircania*. Those which came of *Aram*, nearer the *Jews*, might be those to whom *David* fled in his Persecution, *Psal.* 120. 5. *Tiras* is Father of the *Thracians*, as is generally held, and was *Japhet's* Seventh Son.

§. 8. *Ascanes*, Son of *Gomer*, *Eusebius* makes Father of the *Gothians*: *Pliny* finds *Ascania*, and the River of *Ascanius*, and the Lake of *Ascanes*, between *Prusia* and *Nice* in *Pbrygia*: *Junius* takes them for Inhabitants of *Pontus* and *Bythinia*, in which *Ptolomy* hath such a Lake: *Strabo* finds a City, River, and Lake in *Mesia* near *Gio*, as *Pliny*. But *Jer.* 51. 27. determines it North of *Asia* near *Ararat*, and *Minni*,

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Mountains of *Armenia*. *Ripbat*, *Gomer's* Son, Father of *Ripbcior Paphlagone*, Famous in the North of *Sarmatia*, after called *Henites*; of whom *Polonia*, *Russia*, and *Lithuania* were Peopled: *Melancton* thinks they spread from the *Baltick* to the *Adriatick* Sea, and findeth a *Venetian* Gulf in *Russia*, called *Heneti*, the same with *Veneti*.

§. 9. *Elisa*, eldest Son of *Javan*, was Father of the *Nicolians*, from whence the *Grecians* were called *Hellens*, saith *Montanus*; and *Ezek. 27. 7.* mentions the Isles of *Elesa*, that is, of *Grece*.

*Tharssis*, his Second Son, Planted *Cilicia*, where is the City *Tharssis*. This word is often put for the Sea, because the greatest Ships were there, and they were called Seamen, and the first *Iones*. *Montanus* and *Cal.* Paraphrase mistake it for *Carthage*.

*Cittim*, his Third Son, Father of the *Macedonians*, not *Italians*, *Esa. 23* with *1 Mac. 1.* Yet it may be, he first Planted *Cyprus*, where *Josephus* found the City, which remained in *Jerom's* days, saith *Pintus*; but this Isle proving too narrow, they sent out and Peopled *Macedon*, whose Plantation *Melancton* ascribes to him.

*Dodanim*, his Fourth Son, settled at *Rhodes*; *Dodanim* and *Rhodanim* being easily confounded: He also sent Colonies to *Epirus*, where was the City *Dodana*.

§. 10. *Chush*, Eldest Son of *Cham*, with his Associates, Peopled *Babylonia*, *Chaldea*, and all the *Arabias*. *Ethiopia* was not his, as *Josephus*, the *Septuagint*, and others mislead by them, judged. First, From *Numb. 22. 2.* *Moses's* Wife was a *Chushite*, not an *Ethiopian*, as *Josephus* Reports; who tells us, that *Moses* leading an *Egyptian* Army against the *Ethiopians*, the Kings Daughter fell in Love with, and betrayed the City *Sheba* to him, after called *Meros*. On the contrary, *Strabo*, and all *Geographers*, place *Sheba* in *Arabia*, whence the Queen came to visit *Solomon*. *Damianus*, and *Goes*, tell us, that the *Prester Johns* of the *Abis-*

*Abyssinians* came of that Queen by Solomon. But without Scripture or Probability, seeing her supposed Bastard assisted not his Brother *Reboboam* against *Shishack* King of *Egypt*. But *Moses* cleareth his Wives Kindred against *Josephus*, making her a *Midian*, not far from *Horeb*. So *Jethro's* coming to *Moses*, &c. *Chrisamensis* also proveth *Midia* cannot be *Ethiopia*. Thirdly, So *Ezek.* 29. 10. *Nebuchadonosor's* Conquest of *Egypt* is set out by the Bounds *Seveneth*, which is next *Ethiopia* and the *Chushits*, ill Translated Black *Moors*, for *Arabians*, the other next Neighbours; whereas the *Moors* were beyond *Seveneth*, or *Syene*, as *Scotland* is beyond *Barwick*. Fourthly, So *Ezek.* 30. 9. *Chush* cannot be *Ethiopia*, but *Arabia*: Whereto *Nebuchadonosor* (having Conquered *Egypt*, even the Tower *Syene* in *Thebaida* bordering on *Ethiopia*) sent Ships over the *Red-Sea*; which to the *Ethiopians* joyning to *Syene*, he needed not to have done, neither would the fall of *Nilus* suffer; nor was his invading that part of *Arabia* so fit by Land, all the length of *Egypt* being between, and all the tedious Desarts of *Paran*. Lastly, This placing a Family of *Chush*, from all the rest to go and come through *Misraim*, would make a confusion in the Plantation: Besides, there was never any thing between *Jews* and *Ethiopians*, as between them and *Chushits*. Fourthly, So *Esa.* 18. 1. turning *Chush*, to *Ethiopia* for *Arabia*, puts one Kingdom for another, confounding the Story: For what Kingdom beyond the River of *Ethiopia* can be found, which *Assur* was to waste as an Enemy to the *Jews*, who were never injured by the *Ethiopians*, much less by any beyond them? But I acknowledge, that here *Egypt*, which threatned *Israel*, is threatned, and *Arabia* with it, *Esa.* 19. 20. The like Errour is committed in 1 *Kings* 19. 9. Making *Tirhaka* an *Ethiopian*, for a *Chushite*, or *Arabian*, as in *Zerah*, 2 *Chron.* 14. 9. For how should he bring such an Army through such a Kingdom as *Egypt*?



§. 11. *Mizarim*, *Cham's* Second Son, took into *Egypt* along *Nilus* unto *Syene*, bordering on *Ethiopia* to the South from the *Mediterranean Sea*; which was his North Border. *Phut*, the Third Son travell'd to the West beyond him along the Sea, Inhabiting *Mauritania*. *Egypt* was known to *Moses* and the Prophets by the Name of *Mizraim*, but was called *Egypt* by a King of that Name, otherwise called *Rameses*, the Son of *Belus*, who chased his Brother *Danaus* into *Greece*, where he settled in *Morea* after the Flood, 877. Many are the Fancies of the *Egyptian* Antiquity of Three Hundred and Thirty Kings before *Amasis*, Contemporary with *Cyrus*; and of their Story of 13000 Years, &c. And *Mercator* pleads their Antiquity from their *Dynasties*, of which the Sixteenth began with the Flood, so that the first must reach the Creation. But *Eusebius* begins the Sixteenth with *Abraham* 292 Years after the Flood. *Annius* begins the first *Dynasty* 131 Years after the Flood, forgetting that he had said, that *Nimrod* came but that Year to *Shinar*, so that the *Dynasty* could not begin till after the Confusion. But where *Pererius* holds it impossible that *Egypt* could be Peopled 200 Years after *Adam*, and supposing it not replenished at all before the Flood, I find no force in the assertion. For we have no reason to give less Increase to the Sons of *Adam*, than *Noah*, the Age of the one being double, and after a while treble to the other, which Argueth strength to beget many a long time. This appeared in *Cham*, who replenished Five Cities with his own Issue. *Nimrod's* Troops at *Shinar* were great, no doubt; yet it is probable all came not thither, as may be gathered by the Multitudes, which Encountered *Semiramis* in the *East Indian* Wars. As for *Egypt* being an Established Kingdom in the Days of *Abraham*, it argues 'twas Inhabited long before: And contrary to *Pererius*, we may rather wonder how the World could contain the Issue of those long living

ving heathful Fathers, than doubt the Peopling of it. For if our short Lives, wherein scarce one in Ten Liveth to 50 Years, the World wants no People : And if Wars and Pestilence did not cut them off by Thousands, the World could not contain them : What would it do if none dyed before 50 or 100 Years? Then Conceive the Millions, when Men Lived 8 or 900 Years &c. *Pererius* is likewise deceived in the occasion of their dispersing at *Babel* : For had not that occasion happened, their Increase would in short time have forc'd them to seek new Habitations, &c. That therefore the World was all over Peopled with offenders, it appeareth by the Universality of the Flood. As for *Egypt's* Antiquity, it is probable that *Mizaraim's* Sons found some Monuments in Pillars, Altars, or other Stones, or Metals, touching former Government there, which the *Egyptians* added to the Lives of the Kings after the Flood, which succeeding Times through Vain-Glory amplified. So *Berosus*, and *Ephigenes*, tell us of the like Antiquities of *Chaldea* where the *Babylonians* knew Letters and Astronomy 3634 Years befor *Alexander* the Great. *Egypt* was divided in the Upper, called *Thebaida*, from *Syene* to *Memphis*, and in the lower, from *Memphis* to the *Mediterranean* Sea, making the Form of a  $\Delta$  by *Memphis*, *Pelusin* and *Alexandria*. *Thebes* had 100 Gates, called *Diospolis* by the Greeks; *No-hamon* in Scripture, from the incredible number of Inhabitants. *Phut*, the Third Son of *Cham*, Planted *Lybia*, whose Ancient People were called *Phuts*, said *Josephus*; and *Pliny* found the River of *Phut* in *Mauritania*, running from Mount *Atbos* Two Hundred Miles: *Phut* and *Lud* Associated *Egypt*, *Ezek.* 30.

§. 12. *Canaan*, Fourth Son of *Cham*, Possessed *Palestine*, from *Sidon* to *Gerar* in length, *Gen.* 10. *Sidon*, his Eldest Son built a City of his Name in *Phœnicia*. See ca. 7. 6. 3. *Heth*, his Second Son, Father of the *Hittites*, in the South about *BeerSheba*, near *Paran*.

*Jebusen*, the Third Son, Father of the *Jebusites*, about *Jebus*, or *Hierusalem*, Conquered by *David*. *Amoreus*, the Fourth, East of *Jordan* from *Arnon*, past the Sea of *Galilee*, containing two Kingdoms. His Posterity also Inhabited the Mountains of *Juda*, part of *Idumea* near *Libania*. *Gergeus*, the Fifth, East from the *Galilean Sea*; where was *Gerasa*; he also Built *Geris*, after called *Beritus*, Three Miles from the River *Adonis* in *Pœnicia*. *Hevius*, the Sixth, under *Libanus*, near *Emath*: The *Caphtorims* expelled many of them. *Archius*, the Seventh, between *Libanus* and the Sea over against *Tripolis*: He Built *Archas*. *Sinius*, the Eighth, *Junius* placeth him South of *Jebus*; more probably he Built *Sin*, which the *Jews* call *Sein*, or *Symira* by *Ptolomy*, or *Synollis* by *Aras*, after *Brocardus*. *Aradeus*, the Ninth, Built *Arados* in the Isle against *Pœnicie*, opposite to *Antarados* in the main Ocean. *Zemari*, the Tenth Son, 'tis uncertain whether he Inhabited *Cœlosyria*, or was Father of the *Perizzites*, or the *Emisani*; or of *Samaria*, which latter the Scripture seemeth to disprove, 1 *Kings* 16.28. *Hamath*, the Eleventh Son, Founder of *Emath* in *Iturca*, East of *Hermon*, joining to *Libanus*; not *Emath*, which *Josepus* and *Jerom* confound with *Antiech*, or *Epiphanias*, &c.

§. 13. *Seba*, or *Saba*, Eldest Son *Chush*, settled in the West of *Arabia* the Happy, East of the *Red Sea*. *Regama*, or *Raama*, the Fourth Brother, and *Sheba* his Son took the West side by the *Persian Gulf*. *Pliny* saith, the *Sabeans* dwelt along the *Persian* and *Arabian Seas*, where *Ptolomy* places the City *Saba* toward the *Red Sea*, and *Regma* toward the *Persian*; where also *Sabta*, another Brother, is found by *Montanus* out of *Ptolomy*. *Beroaldus* thinks it strange, that any of these *Sabeans* should go One Thousand Two Hundred Miles to *Rob Job* in *Traconitis*, between *Palestine* and *Cœlosyria*: But *Guilandinus Melchior* findeth *Sabeans* nearer in *Arabia* the Desert; whom

whom *Ptolomy* calls *Save*, now *Semistafac*, from whence the *Magi* came to Worship Christ, as he judgeth. The Queen of *Saba*, which came to *Solomon*, *Beroaldus* and *Pererius* bring from East *Arabia*; I rather think the West next *Midian* and *Ezion Gaber*, then under the command of *Solomon*. *Sabeta* hath there left his Name in the City *Sabbatha* or *Sabota*. *Plin. l. 14. 12.*

*Josephus's* fancy is, that *Saba* was Father of the *Ethiopians* about *Meros*, and *Sabta* of the *Aababies*, is Confuted by the Names. For in *Arabia Desert*, are the Cities of *Saba*, or *Save*, and *Ragana* for *Regma*, and People called *Raaben*, of *Raamah*. In *Arabia the Happy*, are *Rbegama* and *Rabana*, and the Cities *Sapta*; in the South of *Arabia*, is *Sabatta* the Metropolis, and the great City *Saba* toward the Red Sea, and the Region *Sabe* more Southern.

*Didan* the second Son of *Raamah*, whom *Josephus* and *Jerom* carry to *West-Ethiopia*, but *Ezechiel* joyned with Father and Brother, in Trade to *Tyre*, with precious Cloaths, which Naked *Black-Moors* never knew 'till the *Portugals* Traded with them. But *Jeremy* and *Ezechiel* will shew us *Dedan* near *Idumea*, which will remove all Scruples.

§. 14. *Ludim*, Eldest Son of *Mizraim*, Father of the *Lybians* in *Africa*, where the *Lydians* are also adjoined, as a Nation of *Africa*: For 2 *Chron.* 12. 3. *Lubim*, or *Lubai* is the same with *Ludim* in *Hebrew*, saith *Montanus*, with some difference in writing from the *Lybies*. *Misraim's* other Sons are assigned no certain place in Holy Scripture; only the *Philistins* are said to come of *Casubim* and *Caphtorim*, in the Entrance into *Egypt* by the Lake *Serbonis*, and the Hill *Cassius*. *Caphtorim*, between that and *Pelusium*, is a Tract called *Sithroitis*, where *Pliny* and *Stephanus* place the City *Sethron*, which *Ortelius* takes to be *Hercules parva* in *Ptolomy*. The *Philistins* Inhabited the South of *Canaan*, driving out the *Avims*, or *Hevites*, saith *Junius* on *Gen.* 10. 14. *Deut.* 2. 23. *Jos.*

13. 3. where their Bounds are set forth, and their five Principalities.

§. 15. *Sem's* Posterity *Moses* reckoneth up last; that he might proceed with the Genealogy of the *Hebrews* to *Abraham*, for which *Arphaxad's* Age only is expressed, and his Children, and of *Aram*. The common Opinion possessed him of what was beyond *Tygris* to the *Indian-Sea*, saith *Jerom*, saving *India*, which I believe *Noah* held; to whom, after *Jostan*, came *Oplir* and *Havilah*, and planted there; of whom hereafter.

*Elam*, Father of the *Elamites*, the Princes of *Persia*, whose Seat was *Susan*, by the River *Ulai*, which *Ptolomy* calls *Eulaus*, which runneth into *Hiddekel*. *Assher*, the Second Son of *Sem*, Father of the *Assyrians*, disdaining *Nimrod's* Pride, left *Babel*, and built *Ninivy*, according to the common Opinion, and contended for the Empire. *Arphaxad* was Father of those *Chaldeans* which were about *Ur*; the rest were possessed by the Sons of *Cham*. *Lud*, *Sem's* Fourth Son *Josephus* and *Jerom* place in lesser *Asia*, but I question it. *Aram*, his Fifth Son, Father of the *Syrians*, as well about *Mesopotamia* as *Damascus*. *Padan Aram*, or *Aram Nebaraim*, that is, *Syria* between two Rivers, which were *Tygris* and *Euphrates*: *Strabo* reports it was antiently called *Aramenia*, or *Aramia*; and the Name *Aram* was changed into *Syria* by *Syrus*, before *Moses*, saith *Eusebius*. Part of it is called *Ancobaritis*, by *Ptolomy*, being divided by the River *Caboras*, saith *Junius*.

*Uz* or *Hus*, *Aram's* Eldest Son, built *Damascus*, saith *Josephus*, *Jerom*, and *Lyra*. It hath *Jordan* West, Mount *Seir* East, *Edrai* South, and *Damascus* North, in the East part of *Traconitis*, and adjoining to *Basan*, where *Job* the Son of *Hus*, the Son of *Nabor* dwelt; full of petty Kings in the days of *Jeremy*, 25. 20.

*Hal*, *Aram's* Second Son, Father of the *Armenians*, saith *Jerom*; but *Junius* placeth him in the *Palmerian* Desarts,

Sect. 1.  
Sect 3.

Desarts, by *Euphrates*; where *Ptolomy* places the City *Cholle*. *Gether*, the Third Son set down in *Cassiotis* and *Seleucis*, and is seated where *Ptolomy* places the City *Gindarus*.

*Mesech*, the Fourth Son set down North of *Syria*, tween *Silicia* and *Mesopotamia*, near the Mount *Mafius*. These Plantations can no other ways be known, than by this probability: The Fathers having large Regions, planted their own Children in them for mutual Comfort, 'till Ambition bred expulsion of Natives; and that every Man began to desire a distinct place, and disliked to live in Common.

*Phaleg*, Son of *Heber*, in whose time fell the division of Tongues, which the *Hebrews* refer to his Death, Anno 340 after the Flood; for at his Birth, Anno 101, there could be no multitude to divide. They say farther, that *Heber* gave *Phaleg* his name by Prophecy, foreseeing the division to come. But *Heber* might, without Prophecy, foresee the division of Families would grow upon the encrease of the World; besides, *Phaleg* might change his Name upon that occasion, as *Jacob* into *Israel*, long before he died. For his death fell in *Ninus's* days, but 12 Years before *Abraham*, whereas the division had been long before, and the Multitudes were infinite in *Ninus's* days.

*Jokan*, *Heber's* other Son, had thirteen Sons, all inhabiting from *Copuz* or *Coas*, a Branch of *Indus*, into the East, saith *Jerom*; but their particular places are uncertain.

*Sheba*, or *Seba*, one of them may be he of whom *Dionysius Apher*, writing of East *India*, saith, The *Sabæi* and *Taxili* do dwell in the midst of them. As for the *Sabeans* which sprang of *Chush*, we found them in *Arabia*; and many will place *Shaba*, *Abraham's* Grand-Child there, in *Arabia Deserta*, where *Ptolomy* places a City of his Name, whose Inhabitants pillag'd *Job*. *Job* 1. 15.

*Opher*, another of *Jokan's* Sons, *Jerom* placeth in  
an



an Island of *East-India*; and indeed *Opber* is found among the *Molucks*. *Ar. Montanus* and *Dieffis* seek it in *Peru* of *America*; and *Junius* taketh *Barbatia* in *Characene*, a Province in *Sujiana* to be it, corrupted from *Parvaim* to *Barbatia*. As for *Peru*, *Jucatan*, &c. in *America*, they are late mistaken Names.

*Havilah*, another of *Jostan's* Sons, is thought to Inhabit the Continent of *East-India*, watred by the River *Ganges*; as the Country of *Havilah* the Son of *Cbush*, was watred by *Pison*, West of *Tygris*, or rather to *Shur*. But if the common Opinion of *Ferom* be true, *Jostan* and his Posterity settled about *Mesech*, or the Hill *Masius*; between *Cilicia* and *Mesopotamia*: And that these Three Sons, or their Issue, went afterwards into *East-India*.

As for *Sepher*, a Mountain of the East, as *Ferom* looks for it in *East-India*, so *Montanus* in the West, maketh it *Andes* in *America*: But for *Moses Sepher*, we find *Sippchora*, placed by *Ptolomy*, on the East side of *Masius*; neither is it strange to say, *Mesopotamia* is in the East, *Numb. 23. 7*. This Order of Plantation which I have followed, doth best agree with the Scripture, Reason, and Probabilities; which Guides I follow, little esteeming Mens private Opinions.

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## C H A P. IX.

### *Of the Beginning and Establishment of Government.*

§. 1. **G**overnment hitherto in the World, was only Paternity and Eldership, from which the word *Elder* was used, as well for Governours as the Aged; to shew that the Wisdom of Years should be in Governours; the first Government being from the

the Father to the Elder Son. Hence grew *Segnour* and *Segnourie*, for Lordship and Dominion, which is Puissance in Property and Power; Power having command of Subjects, as Property hath Mastership of Servants. *Cesar* hath Power to Command whatever a Man possesseth, but Property only in his own. When *Paternal* persuasion grew too weak to resist Inclination to *Evil*, and to Correct it when it grew Habitual; Necessity, which bindeth all Mortals, made both the Wise and Foolish at once, to perceive, that the Estate of Men would prove more miserable than that of Beasts, if a general Obedience to Order and Dominion did not prevent it; and that licentious Disorder promising *Liberty*, upon Tryal, would prove no less dangerous to all, than an intolerable Bondage. *Necessity* propounds, and *Reason* confirms this Argument: All Nations were persuaded to submit to a *Master* or *Magistrate* in some degree; which Change was pleasing when compared with former Mischiefs in want of Government. Yet Time brought out therein some Inconveniences, which Necessity also sought to avoid, and thereupon thought upon some equal Rules, to limit *Dominion*, which before was *lawless*. *Laws* being then set for Government, acquired the Title of *Regal* Power or Government; and want thereof was known to be *Tyrannical*; the one Ordained by God for his People's good, the other permitted to afflict them. In this Infancy of *Regal* Authority, Princes, *Just* and *Religious*, were esteemed Gods, said *Fabius Pictor*. And though Necessity and Reason seem Authors of Government, yet God kindled this Light in the Minds of Men, and set them a Pattern in the Law of Nature, wherein they see *Bees*, *Cranes*, *Deer*, &c. to follow a Leader; and God, in his Word, taketh it upon him to appoint Government, *Prov.* 8. 15. *Dan.* 2. 21. and 5. 21. *John* 19. 21.

§. 2. What was the Government before the Flood  
more

more than *Paternal*, is uncertain; or from what better kind of publick Government, the Tyranny of that Age did grow. After the Flood, Three sorts of Government are found approved. 1st. The Government by one Ruling by Just Laws, called *Monarchy*, opposed to *Tyranny*. 2dly. The Government by divers principal Persons, Established by Order, and Ruling by Laws, call'd *Aristocracy*, opposed by *Oligarchy*, in Usurpation of a few. 3. The Government of the People, called *Democracy*, opposed to *Ocblocracy*, which is a *tumultuous Will* of a confused Multitude without Law.

The Eldest of every Family at the first, set Order to his Issue, and upon increase, planted them about him in one Field, of which grew *Villages*; then followed *Society*, by divers Villages, called *Pagus*, Πᾶρις, which is a *Fountain*; for that all these *Villages* drank of the same *Fountain*, like our *Hundreds*. And when Malice, Pride, and Emulation set one Race against another, Men joined divers Villages, which had Banks and Ditches for defence, calling it *Oppidum*, as opposed to their Enemies: *Urbs, ab Orbe*, a Circuit first made with a Plough, said *Varro*; which word was first used for the Walls and Buildings, as *Civitas* for the Inhabitants, but were after confounded; yet every Inhabitant is not properly a *Citizen*, but he, which hath the Freedom and Priviledges of it, and is capable of bearing Rule in it. And as *Cities* grew by Association of *Villages*, so did *Common-Weals* by Association of *Cities*.

§.3. The First Age after the *Flood*, was called *Golden*, while Ambition and Avarice, &c. were in the Blade, Men being more plain, simple, and contented; yet in respect of Government, they were as the following Ages, in which as good Kings made *Golden times*, so the contrary; yea, Princes Beginnings are commonly *Golden*, in which their Game is commonly smoothly plaid, but Time shrinks their Hearts, and  
small

small Errors at first, breed greater; as it is also in every Man's Life, his Youth is *Golden*, which when Time hath eaten up, and bred such alteration, we praise what is past. It is the Vice of our Malignity to extol the past, and loath the present; such inquire not wisely, said *Ecclesiasticus*. Our Ancestors have, we and our Children will make the same Complaints; and what is *new* shall be *old*, saith *Arnobius*. The Virtue of Kings (next after God) produc'd their Crowns, and the Peoples Love so purchas'd, kept them on their Heads.

§. 4. From this beginning of *Regality* grew *Nobility*; Princes chusing by the same Rule of *Virtue*, Men to assist them; which Honour succeeded not by *Blood*, but *Virtue*, which is true *Nobility*, the note of one Excelling another in *Virtue*; and should bind *Nobility* not to degenerate. As for Riches, Power, Glory, &c. they do no more define *Nobility*, than bare Life defines a Man. *Honour* is the Witness of *Virtue* and well-doing; and true *Nobility* is the continuance of it in a Family; so that where *Virtue* is extinguished, they are like painted Images, worshipped by the Ignorant, for Christ, our Lady, and other Saints. Flowers not manured, turn to *Weeds*, and the purest Fountain running through a filthy Soil, is soon Corrupted. Race and Linage is but the *Matter*, *Virtue* and well deserving of a Common-wealth, is the *Form* of true *Nobility*, which being found in Posterity, over-weigheth our proper Honour acquired by our own *Virtue*; but if *Virtue* be wanting to *Nobility* by descent, then Personal acquired *Nobility* is to be preferred without comparison, for that by Descent may be in a very Villain. There is a third *Nobility*, which is in Parchment, purchased by Silver, or Favour, being Badges of Affection, which when Princes change, they could wish they were blotted out: But if we had as much Sense in our denegeration in Worthi-

ness,

ness, as we have of Vanity in deriving our selves from such Parents, we shou'd perceive such Nobility to be our Shame.

## CHAP. X.

### Of Nimrod, Belus, and Ninus.

§. 1. **N**IMROD, the Sovereign after the Flood, was generally held a Tyrant : But *Melanton*, and *Onomasticum Theologicum* judge otherwise. And it seemeth, that his leading this Troop to *Shinar*, was rather given him, than Usurped, seeing it is not Recorded that *Noah*, or any of the Sons of his Body came with him, or were in that presumptuous Action. Some Ancients conceive *Suphne* and *Jochan* were also Leaders ; but joyned not in that unbelieving Attempt, and therefore lost not their Language.

§. 2. *Nimrod*, *Belus* and *Ninus*, were different Persons, though *Eusebius* and *Jerom* confound the two first ; and *Augustine* makes *Belus* King of *Babylon*, which Argueth him to be *Nimrod*. *Mercator*, with less probability confounds *Nimrod* and *Ninus*, out of *Clemens*. *Diodorus Siculus* Reports that *Ninus* subdued *Babylon*, which perhaps had Rebelled upon settling the Empire at *Ninive*, which was also in *Shinar*.

§. 3. *Nimrod*, not *Assur*, Built *Ninive*, as *Junius* hath rendered *Moses's* Text agreeable to Reason and Sense, though Writers differ. That *Assur* Built it, greeth not with *Moses's* Order, who especially intending the Story of the *Hebrews*, first handleth the Birth of *Noah's* other Sons, beginning with *Japhet*, proceeding with *Cham*, and lastly with *Shem*, not intermingling one with the other, till he had set down a brief of all Three. In the Narration of *Cham* he makes a distinct Discourse of *Nimrod* and his Brethren, being to speak after at large of *Babels* Confusion by it self,

to shew us the Founder of the place, and of the Empire, which first over-ruled all the rest. As for the *Assyrian* Kingdom, it arose from the *Babylonian*, according to *Junius*: So *Calvin* before followeth *Epiphanius*. *Jerom*, *Cyril*, *Methodius* and *P. Comestor*, with *Cedrenus*, took *Assur*, *Gen.* 10. 11. to be *Nimrod's* Son, as doth *Torniellus* of late: But *Rab. Maurus* understood it as *Junius*. Yet *Calvin* contrary to *Junius* and himself, objecting *Esay* 23. 13. (than which no place more difficult) to prove *Assur* founded the *Chaldean*, much more the *Assyrian* Empire. But the City of the *Chaldeans* founded, and after destroyed by the *Assyrians*, may with good probability be understood of *Ur*, called *Ur* & *aby* *Ptolomy*, *Chaldeopolis* by the *Greeks*, and *Cameria* by *Hecateus*. This *Ur* stood upon the chief stream of *Euphrates*; by which it passed into the *Persian* Gulf, though now it is stopped and runneth into *Tigris*, of which stoppage *Niger* and *Pliny* speak. This City then had Trade with *Tyru*, and was a Port Town: By which the *Sabeans* sent Commodities to *Babylon*, and so to *Tyre*. This *Ur* founded by *Sem's* Son *Assur*, was afterwards destroyed by the *Assyrians*, which God fore-seeing, sent away *Abraham* from thence. That the Founder differs from *Assur* the destroyer, is agreeable to the Truth and circumstances. For thus *Seth's* Posterity which followed *Assur*, being Planted at *Ur*, were separated from the Idolatrous *Chushims*. And if *Sem's* Son *Assur* founded *Ninive*; how left he it to *Ninus* Son of *Belus*, and Husband of *Semiramis*?

§. 4. *Nimrod*, called *Saturn* by *Julian Africanus*, established the *Babylonian* Monarchy, which he enlarged into *Assyria*: Where he Founded *Ninive* and other Cities, which his Son *Belus* finished, who after *Nimrod's* 114 Years Reign succeeded, and spent much time in draining the Marshes of *Babel*, and began  
with



with *Sabbatius* in *Armenia*, and *Scythia Sagar*, which *Ninus* finished.

§. 5. *Ninus's* days might well afford many Kingdoms, if we consider the order of their departing from *Babel* according to their Kindred, every Family following the chief thereof, whom Nature and Necessity taught the rest to submit unto; and who took opportunity from Time and *Nimrod's* examples to exercise legal Authority. *Belus*, who succeeded *Nimrod*, found *Sabatius* King of *Armenia* and *Scythia*, able to resist him, whom I take to be *Tanais* in *Justine*. As for his *Vexoris*, *Reineccius* hath judiciously taken to be *Sesoftris* the Great, some Ages after *Ninus*. *Belus* in common account Reigned 65 Years.

§. 6. *Belus*, I judge to be a Name, rather given by *Ninus*, for Honour to his Father, than taken by him. *Cyrril* calls him *Arbelus*; and saith he was the first that would be called God. *Bel*, say the Learned, signifying the Sun in *Chalde*, and there Worshipped for God: And many words in Scripture grew from it, *Bel*, *Baal*, *Belzebub*, *Baalim*, which Name was given to God, till upon abuse he forbad it. The first Idolatry grew from hence, &c. The Old, the most Ancient of every Family, and Kings which Founded Cities, were called *Saturns*, their Sons *Jupiters*, and Valiant Nephews *Hercules*.

§. 7. Image-Worship began from *Belus* in *Babel*, &c. Schoolmen shift off this fearful Custom strangely. For seeing the very Workman-ship is forbidden, how can the heart of a wise Christian satisfy it self with the distinction of *Douleia*, and *Latrua*, and *Hyperdouleia*, which can imply but a difference of Worship; and it is most strange, that Learned Men do strain their Wits to defend what Scripture oftentimes expressly forbids, and Curses the practicers. And where they say, the Prophets condemn Heathen Idols only, it is manifest *Moses* spake of the Living God, saying, You saw no Image when the Lord spake to you in *Horeb*.

*Basil*

*Basil* forbids us to imagine any Form of God, lest we limit him in our Minds; what Presumption then is it, to put him under the Greasy Pensil of a *Painter*, or the rusty Tool of a *Carver*? *Rome* for 170 Years by *Numa's* Law, held it impiety, till *Tarquinius*, *Priscus*, and *Varro*, condemned it, as *Augustin* shews: So *Seneca*, *Sybil*, *Sophocles*. And though *Papists* say, that Heathen Images are instead of Letters; yet as Heathen Pictures proved notorious Idols, so those Stocks, Stones, &c. called Pictures of Christ, our Lady, &c. were by the Ignorant, not only Worshipped, but thought to live. It is safest then for Christians to believe Gods Commandments directly against Images, and that which the Prophets and *St. Paul* speak plainly and convincingly.

§. 8. *Ninus* the first Idolater, an Invader of others, and publick Adulterer: Of whom nothing is certain which is written; for *Berosus* who chiefly followed him in the *Assyrian* Succession from *Nimrod* to *Ascalodius*, in the days of *Joshua*, is disproved by many. *Ctesias*, who lived with *Cyrus* the Younger, a gross flatterer of Princes, speaks of incredible numbers in *Ninus* and *Semiramis's* Wars. He, with the help of *Aricus* King of *Arabia*, subdued *Syria*, *Barzanes* of *Armenia*, and *Zoroaster* of *Bactria*, at his second Expedition, by the Valour of *Semiramis*, whom he took from *Menon* her Husband, who for Grief drowned himself.

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## C H A P. XI.

*Of Ninus, Semiramis, and Belus.*

§. 1. **N**INUS finished *Ninive*, as *Semiramis* did *Babel*, began by *Nimrod*: *Ninive*, Four Hundred Forty Furlongs in Circuit, the Wall an Hundred

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dred

dred Foot high, and had One Thousand Five Hundred Towers; yet *Semiramis* exceeded him in *Babylon*.

§. 2. *Ninus* Dyed after 52 Years Reign, *Anno Mundi* 2019. *Plutarch* Reports he gave *Semiramis* one days absolute Rule, as she desired; in which she commanded his Death. She, saith *Justin*, was so like *Ninias* her Son, as that she took upon her to Personate him; but it is highly improbable, considering she Reigned 42 Years, and used her own Name.

§. 3. *Semiramis*, as to her Parentage and Education is variously Reported, but not determined by any Author.

§. 4. Her *Indian* Expedition, if *Ctesias* were worthy of Credit, would yet burthen any Mans faith to believe she had Three Millions of Foot, One of Horse, Two Hundred Thousand Charets and Camels Mounted. All which Power perished with her, by the hand of *Stenobates*.

§. 5. *Belus's* Temple Built by her Four Square, a Mile high by Eight Ascents, each a Furlong high, and of lesser Circuits, on whose top the *Chaldean* Priests observed the Stars. Many take the Ruins of it, made by *Xerxes*, for *Nimrod's* Tower, &c. See *Pyramids of Egypt*.

THE  
HISTORY  
OF THE  
WORLD.

BOOK II. Part I.

FROM

*Abraham's Birth, to the Destruction of  
Solomon's Temple, which was, 1525  
Years.*

CHAP. I.

*Of the time of Abraham's Birth, and Order of  
the Assyrian Empire.*

**N**INEAS, or Zamcis, succeeded Semiramis in the Empire ; altogether Effeminate and unlike to Conquer Bactria, as Berosus reports, contrary to Diodorus, Justinus, Orosius, and all others. He changed Governours Yearly out of Jealousie of them.

*Arrius* succeeded, whom *Suidas* calls *Touras*: He only reduced the Revolted *Bactrians*. *Aralius* succeeded, sumptuous in Jewels, and the Inventer of some Warlike Engines. *Baleus* *Xerxes* succeeded. The Date and Term of these *Assyrian* Kings Reigns, are best found out by the times of *Abraham*, and his Posterity, set down by Scriptures, which are only void of Errors, whereto all other Writings are subject: No marvel then, if in the Ancient Affairs, History want assurance, said *Plutarch*.

*Abraham's* Birth Year is therefore forc't to be ascertained; all agree it was in the 43<sup>d</sup> of *Ninus*; but the Disagreement between *Chronologers* is about the Year after the Flood, in which he was Born. *Archilochus de Temporibus* in *Annius*, maketh but 250 Years from the Flood to *Ninus*, whereto add 43, which make 293 Years at *Abraham's* Birth: Others do accompt 352 from the Flood to *Abraham*. In this Labyrinth and unresolved Question, I chuse rather the scandal of Novelty, than slyly to proceed in that easie way of Ancient mistaking, seeing to be Learned in many Errours, or to be ignorant in all things, hath little advantage of each other.

§. 2. *Arguments for the First Date of 293.* §. First, they Argue from Scripture. Secondly, from Authority of *Josephus*, *Augustine*, *Beda*, *Isidore*, and others. First, The Scripture is *Gen. 11. 26.* when *Abraham* is first Named the Worthiest, and Son of the Promise; therefore First-born. Secondly, *Moses* respected, the History of *Abraham*, not *Nabor*. Thirdly, If *Abraham* were not the First-born, his Birth is uncertain. Fourthly, Unprobable; *Terab* had a Child at 130 Years of Age.

§. 3. *Answer to the Objections.* §. Leaving what Divines have Answered; to scan this Question, we are to consider, whether *Abraham* made two Journeys from *Charran* unto *Canaan*; the former before; the latter after his Fathers Death, as some conceive upon

upon what is said, *Heb.* 11. 3. Against this fancy. *Martyr Stephen* Witnesseth, that God brought him into the Land after his Father was Dead. This can be no other than that of which *Moses* writ, *Gen.* 12. as *Beza* proveth on *Act.* 7. 2. &c. For as *Stephen* had none of whom to Learn the Story of *Abraham's* Life, but *Moses*; so he would not give so great a scandal to the *Jews*, therein to disagree with *Moses*.

Secondly, Consider the Journey from *Charran* to *Canaan*, distant Three Hundred *English* Miles, unknown to him, and tedious, over Mountains and Deserts, which he must pass three times in two Journies, and so make Nine Hundred Miles; besides his Travel from *Ur* to *Charran*, as much more. And consider the Train *Abraham* had with him, *Gen.* 12. 5. which shew no inclinations of returning to Dwell at *Charran*, till his Fathers Death, as 'tis plain, *Act.* 7. 4. when also by their account, *Abraham* must be about 135 Years Old, and *Isaac* also must be about 35: When he might well have Married him, and not send 5 Years after thereabout on such a Journey: Neither can this Opinion agree with that which *Abraham's* Servant Reported to *Laban*, touching his Master, which he could not be ignorant of, if he had been so lately there; *Moses* hath carefully set down all *Abraham's* Journies, most of them of less importance than this; neither can any reason be given, why *Abraham* did return this second time to *Charran*, but only to support their Opinions.

§. 4. To the Objection of *Terah's* Age unfit for a Child, as *Abraham* was at One Hundred, *Gen.* 18. 11. it is hardly worth answering; but if they consider *Sarah's*, the wonder was in her own disability, not *Abraham's*, who had divers Sons 37 Years after; yea many Ages after, that *Boaz*, *Obed*, and *Jesse*, Begat Sons at 200 Years, or there about.

§. 5. To the Objection of making *Abraham's* Age uncertain, and so the succeeding Times: I Answer, *A*



*brabam's* Age is as certain as any other from his Father's death, as if his Birth had been dated. For as *St. Stephen* tells us, his departure followed his Father's death, so *Moses* recordeth his Age to be 75 Years, and his Father's 205 at his Death. To the Objection, that *Moses* respected not *Nabor* and *Haran*, to set out their Age, as he did *Abraham's*; I Answer, There were great Reasons to respect them also, considering the Church of God was to spring out of them by *Abraham*, *Isaac*, and *Jacob's* Marrying with them. And though they had Worshipped strange God's, as *Terah* himself, *Jos. 24*. Yet after *Abraham's* being called, their willing departure with him from their Country and ordinary reverend Speeches of *Yehova*, prove they were no *Infidels*, and without Faith, *Gen. 24 31, 30*. I dare not therefore pronounce them out of the Church, who, I am sure were in the Faith.

§. 6. *Abraham's* being first named, proveth him not the Eldest: §. If in Scripture it appear not that God made especial choice of the First-born, as it is in *Seth*, *Isaac*, *Jacob*, *Juda*, *David*, &c. the being first named can prove no Birth-right. *Shem* is first named among the Sons of *Noah*, whereof, said *Augustine*, Order of Nativity is not here respected, but signification of future Dignities, in *Gen. 25*. And he rather judged *Abraham* the Youngest of the Three. *Piety*, saith he, or rather Divine Election, which draweth with it *Piety* and the Fear of God, gave precedence to *Shem* among the Sons of *Noah*, and to *Abraham* among the Sons of *Terah*.

Again, *Moses* testifies *Abraham* was 75 Years old when he left *Charran*: *Stephen* saith it was after *Terah's* death; at 83, he rescued *Lot*; at 86, *Ismael* was born; and *Isaac* at 100, and all in *Canaan*. But if he begat *Abraham* at 70, *Abraham* must be 135 Years old when he entred *Canaan*, &c. Moreover, by this Accompt, *Isaac* must be 35 years Old, and  
*Ismael*

*Ismael* 49. at *Terab's* death, and Born in *Mesopotamia*, contrary to Scripture. Thirdly, by this reckoning, *Terab* should be but 145 Years Old at his Death, when *Abraham* was 75. Fourthly, *Sarab* being within Ten Years of *Abraham* her Uncle, *Haran* her Father being his younger Brother, must beget her at Nine Years Old, which Reason *Lyra* useth. The like Reason is taken from the Age of *Lor*, the Son of *Haran*, called an Old Man at *Abraham's* Eighty third year.

§. 7. *The Conclusion, noting the Authors on both sides.*  
 §. It agreeth with Scripture, Nature, Time, and Reason, that *Haran* was *Terab's* Eldest Son. *Augustin* was herein uncertain, and what he saith in his *City of God*, lib. 16. 15. is answered in his 32d Question on *Gen.* And as he follow'd *Josephus*, so *Isidore* and *Beda* follow him. The *Hebrews*, and generally the *Romanists* following the first Opinion, allow but 292 Years from the Flood to *Abraham*. But *Theodoret* and divers later, *Beroald*, *Codornan*, *Beucer*, *Calvin*, *Beza*, *Junius*, &c. hold *Abraham* begotten in the 130th. Year of *Terab*. *Scaliger*, *Seth*, *Calvisius*, &c. to the contrary, call it *Heresy* in Chronology; *Bucholereus*, *Chitreus*, *Funtius*, and others, follow them; yet *Torniehus* in his *Annals* confutes them. But if we advisedly consider the state of the World in *Abraham's* days, we shall rather increase the time from the Flood to *Abraham*, as the *Septuagint* did to 1072; than shorten it to 292. For such paring of Time to the quick, draws the Blood of the Story, if Scripture's Testimony were not supreme. Seeing then we know the World was so peopled, and Kingdoms so furnished with Cities of State and Strength, more time is required for it than many imagine, &c.

§. 8. *The Assyrians Times order'd by Abraham's History.* §. Thus *Abraham's* Birth being 352 Years after the Flood, and so the 2009th Year of the  
 F 4 World,

World, bringeth *Ninus's* 43 to the same date of the 352 Years, we must consider what probably was spent before the coming to *Sbinar*, admitting *Cbus* were born the Year after the Flood. His youngest Son *Nimrod*, Founder of the Empire, born after *Dedan* Son of *Raamah*, the fourth Son of *Cbus*, could not, according to the ordinary course of those Times, be esteemed Born, 'till 65 Years after *Cbus*, allowing 30 Years to *Cbus*, before his first Son, and 30 Years to *Raama*, Father of *Dedan*, born before *Nimrod*, and 5 Years for his five Elder Brethren. Allow 60 Years after for two Generations before their setting forth before *Sbinar*, and six Years for their Travail with Wives, Children, and Cattel out of the East, through over-grown Countries and Mountains. Thus 131 Years are spent before *Babel* is taken in hand; the 221 Years which remain of 352, are divided, to *Ninus* 42 before *Abraham's* Birth, 65 to *Belus*, and 114 to *Nimrod*, yet this maketh *Nimrod* in all, not above 180 Years old, which was not much for that Generation, *Gen.* 11. 3. in which they lived; yea, 400 Years. *Ninus* lived 9 Years after, and *Semiramis* succeeded 42 Years, when *Abraham* was 52 Years old. *Ninias*, or *Zameis* succeeded 38; in whose 23d Year, *Abraham* at 75 years old, came to *Canaan*; and 10 years after, *Abraham* over-threw *Amraphel* King of *Sbinar*, which may seem to have been *Ninias*, in whose 33d year it happen'd; though the Reasons to the contrary are not easily answer'd.

§. 9. *Amraphel*, King of *Shinar*, probably, was *Ninias*. §. *Ninias* was King of *Babylon* at that time, in the 85th year of *Abraham*. It is objected, that *Cbedorlaomer* was greater now than *Amraphel*, who therefore was not like to be *Ninias*. To this it may be answered, under *Ninias*, the *Babylonian* Command was fallen, and the *Persian* his Neighbour King of *Elam* was enlarged.

§. 10. *Arich*

§. 10. *Arioch King of Ellassar.* §. This Country can neither be *Pontus* nor *Hellefpontus*, as some think; being so far out of the way to be drawn by the *Persian*; who little needed to seek such aid against such petty Kings, which had not in all, so much ground as *Middlesex*; of which sort *Canaan* had 33 destroyed by *Joshua*. And the whole Country these four Kings subdued, was no more than the two little Provinces of *Traconitis* or *Basan*; and the Region of the *Moabites*. *Stephanus*, a *Grecian Cosmographer de Urbibus*, findeth *Ellas* in the Border of *Cœlosyria*; and *Hierom* calls it the City of *Arioch*. This City was also in the Borders of *Arabia*, of which *Arioch* indeed was King, and Confederate with the *Assyrian* Kings, as in *Ninus's* Life, &c.

§. 11. *Tidal King of Nations.* §. There were divers petty Kingdoms adjoining to *Phœnicia* and *Palestine*, as *Palmirenia*, *Batanea*, *Laodicene*, *Apamena*, *Chalcidice*, *Cassiotis*, *Chalibonitis*, having *Mesopotamia* on the North, and *Arabia* on the East. It is probable these were joined together under *Tidal*.

§. 12. *Cbedorlaomer the chief of the Four.* §. He was not King of *Assur*, and the other three Vice-Roys, as *Peterius* judgeth; for *Moses* never useth *Elam* for *Assyria* or *Babylon*. Neither do I believe the *Assyrian* or *Babylonian* Kingdoms were very large at this time. 1. From Example; Things hastily set up with violence, last not, as *Alexander's* Conquests, and *Tamberlain's*, whose Empires dyed with them; neither had they time to review what they had done, God adjoining short life to assuage Fury; and Nature cares least for what she doth in haste. *Ninus* persued boundless Dominion with Violence; *Semiramis* exceeded him, &c. 2. *Ninias* having changed Nature and Condition with his Mother, preferring Pleasure and Ease before Honour and Greatness; as he indured his Mother's Reign, so wanted he Spirit to maintain what she left him, against

gainst Neighbouring Princes, whose Wounds and Wrongs from his Parents, put them in mind to cure the one, and revenge the other. 2. And it was God's will, when he would impose that long and tedious Journey upon *Abraham*, that the Countreys should be in Peace, through which he wandred; to which end those Millions of Warriours and Engins perished with *Semiramis*, to make the Recovery of lost Liberty the more easy. Lastly, Histories report, that *Arrius*, who succeeded *Ninias*, recovered *Babylonia*, and *Caspia*, and *Baleus* or *Xerxes* reduced the rest, even to *Egypt*; which argueth their former Revolt.

§. 13. Consent of Writers almost forceth us to think as I have delivered, touching the Four Kings; yet if we take them rather for Four petty Kings, which in that sluggish Reign of *Ninias* had gathered Colonies out of those Four Countries, and Planted themselves elsewhere, we shall remove some difficulties. For if *Cbedorlaomer* were King of *Persia* it self beyond *Babylon*, what a Journey were it to come so far and gather such Forces which must pass so great Countries as *Assyria*, *Chaldea*, *Mesopotamia*, *Syria*, and part of *Arabia*, to Conquer five small Cities, and leave all the rest of *Canaan*; yea, to come in Person, and that the second time. But the Scripture maketh this Invasion no great matter, but as matching four Kings to five, as if the five were not so unequally matched, though petty Kings, as of necessity they had been, if these four had been absolute Kings of the Kingdoms, whose Names they bear. If then the former Conjectures cannot agree to the Text, to the Authority whereof, all Human Reason must subscribe, let the received Opinion stand, that *Amraphel* was *Ninias*, who was become inferiour to *Cbedorlaomer* of *Persia*. From the *Assyrian*, the History of *Abraham*, leadeth us to the *Egyptian* Kingdom, then also flourishing.

## C H A P. II.

*Of the Kings of Egypt, from Cham to the  
Delivery of the Israelites.*

**T**HE Kings of Egypt, 'till Israel's Deliverance; and the causes of the uncertainty of the History. §. Cham, after Babel's Confusion, having known Egypt's Fertility, Planted it Anno 191 after the Flood. Osiris succeeded Anno 352. Typhon, or Hercules, Anno 603. Orus, 620. Sesostris the Great, 735. Sesostris the Blind, 786. Busiris, or Oris 2d. Anno 782. Acenbere, or Thermutis, or Meris, 820. Rathoris 832. Chenchrese 841, drowned. Augustin, a diligent searcher of Antiquities, omitted the Succession of Egyptian Kings, finding no certainty of them, through the Ambition of their Priests, who, to magnify the Antiquities, which they only kept, filled the Records with Romances and Names of Kings, which never Reigned. Other good Authors were overcredulous of what they found so Recorded, Published the same in their own Names. Of these, Annus finding some Fragments, and adding what he would, is no farther to be Credited, than where approved Writers Confirm his Assertion. Herein the Old Christian Writers follow Eusebius; but the Modern, Annus and Prophane Authors; follow Diodorus, Herodotus, &c.

§. 2. Cham began his Reign in Egypt, after the Flood, Anno 191. §. This is gathered from the Dynasties of Egypt, whose 16th began in the 43d. year of Ninus: The 12 first under their 12 great Gods, lasted 84 Years, seven a-piece; the 13 endured 14 years; the 14 lasted 26; the fifteen was 37, which three last were under three younger Gods: All the 75 added together, make 161 years; which being



being deducted out of 352, the remainder is 191, the beginning of Government there, after *Cham's* arrival. The same also is probable from their coming to *Babel*, which being after the Flood, *Anno* 131, and Forty years, according to *Glicas*, spent in Building, we can allow no less than Twenty years, for the slow passing such a Company through such a difficult long way; which Sums being added, make up 191 years, when the first *Dynasty* began; for to begin them sooner, were either to plant *Egypt* as soon as *Babel*, or with *Mercator*, to make them before the Flood; which their number, exceeding the number of those long-liv'd Fathers, will not admit.

§. 3. *The Dynasties of Egypt were not absolute Kings, but Vice-Roys under Kings.* §. The probability of this will appear by the custom of Kings governing by Great Men, as of old, the Kings of *France*, by the Master of the Palace; the *Turk* by a Grand *Visier*; the *Philistin* Kings which came out of *Egypt*, had a Captain, as *Abimelek* had *Phicol*; the Kings of *Israel*, as *Saul* had *Abner*; *David* had *Joab*. And *Cham's* lead disposition to follow Pleasure, might breed the Custom, which continued even to the days of *Joseph*, advanced to the place by *Pharaoh*; from which Example, *William* Arch Bishop of *Tyre* affirms the same Form of Government continued in *Egypt* in his days, when the Sultans govern'd under the *Calif*, as Lieutenants under a King. How these Dynasties succeeded, and how long they continued, is uncertain.

§. 4. *Cham. and Mizraim or Oris.* §. Of *Cham* the Scripture calls that Country the Land of *Ham*, not for being Peopled by his Sons, for so were other Countries, which yet are never so called, but for that himself planted it. *Osiris* called himself the Eldest Son of *Saturn*, as in *Diodorus*, lib. 1. which *Saturn* of *Egypt*, was Grand-father of *Ninus*; as in his Monument. Of *Cham* came the Temple of *Hammon* near *Egypt*: And in *Jerom's* days the *Egyptians* called their

their Country *Ham*; so *Ortelius* saith out of *Plutarch*, that *Egypt* was called *Cbemia*. That *Cham* reigned 161 years, is not improbable, considering *Sem* his Brother lived 600 years. *Mizraim* or *Osiris*, according to *Diodor*, succeeded, of whom the Land also took its Name, and by the Natives, is yet called *Mezre*, as *Reineccius* sheweth. How long he Reigned, is hard to determine; but that he began at *Abraham's* Birth is probable, when the *Dynastie* of the *Thebæi*, began according to *Eusebius*.

§. 5. *Osiris* Reign is guessed at by his Son *Lebaim*, or *Hercules Lybeus* his Warring with *Typhon*, and the *Giants*, his Associates in Revenging his Fathers Death. His *Egyptian* Wars he ended, and begun his *Italian*, in the 41 Year of *Baleus* King of *Assyria*, according to *Berosus*, when he left the Kingdom to his Brother *Orus*. To this *Egyptian*, and many other Wars before his *Italian*, *Krentzbemius* alloweth but 6 Years, which draweth *Osiris* Death to the 34<sup>th</sup> Year of *Belus*, and so makes him Reign 297 Years, and so should end 7 Years after *Israel* came into *Egypt*. This cannot be, for the King under whom *Israel* came, out-lived *Jacob*, and had Reigned from before *Joseph's* standing before *Pharaoh*; yea, we may give 13 Years more of *Joseph's* Bondage to him. This King then could not be *Osiris*, who lived not so long as *Jacob*; nor *Typhon*, nor *Hercules*; but *Orus*, Son of *Osiris*, advanced by *Hercules*.

§. 6. *Typhon*, and *Hercules*, their Reigns are not distinctly defined; only *Orus*, is placed 7 Years after *Osiris* by *Krentzbemius*, and whose Reign seemeth to last 115 Years, and from whose Death, to the *Israelites* Departure are 122 Years.

*Sesofstris*, or *Sesonchosis*, succeeded according to *Scholias*. *Apollonii*: He was a great Conquerour in *Asia*, even into *India*, and *Europe*: Whom *Justin* erroneously maketh *Vexoris*, saith *Reineccius*, some Ages after *Ninus*. This *Sesofstris*, some think is *Besak*,  
but

but it is not so, as divers differences in setting out their Wars do manifest. Whereas after *Orus*, *Menas* is Reported by *Herodotus* and *Diodorus*. *Reineccius* noteth that *Osiris* was so called by way of Dignity. *Krentzbemius* probably gathers that *Menas* was *Mercurius*, *Ter-maximus*, Conquerour, Philosopher, and Benefactor to Mankind, giving good Laws, and teaching profitable Arts to his Conquered People. After 33 Years he fell Blind, as did *Pherones* his Son, whom 14 Years after *Orus*, the Second, or *Busiris* succeeded 75 Years before *Israel's* Departure out of *Egypt*.

§. 7. *Busiris*, or *Orus* the Second, whom *Reineccius* judgeth to have been a new Family, (though according to all Mens computation) he began 3 Years after *Moses's* Birth; yet might he be first Author of the *Israelites* Misery, Ruling as *Vice-Roy* under the blind King, whom he might easily draw to that Oppression of Strangers, so to ease the Subjects, and to win their Favour, to promote his Off-spring to the Crown which he attained, and held 30 Years, according to *Eusebius*. After him *Thermutis*, *Pharaoh's* Daughter, which took *Moses* out of the Water, succeeded. *Eusebius* calls her *Acencris*, but placeth *Amenophis* next before *Busiris*. *Herodotus*, and *Diodorus*, call *Sesostris* Son *Pheron*; so it may be she was his Daughter, who Marrying *Busiris*, Reigned after him 12 Years.

§. 8. *Rathoris*, or *Athoris*, succeeded his Sister 9 Years; and after him, *Cbencris*, who perished in the *Red Sea*; and *Achencris* succeeded 8 Years, and *Cberres* 15, in whose 15 Years, *Epaphus*, Son of *Teligonus*, *Rathoris* Brother Reigneth, in the lower *Egypt*, and Built *Memphis*. *Epaphus* had *Lybia*, which had *Agenor*, *Belus*, and *Busiris*. *Belus* had *Ameus*, or *Danaus*, who Reigned 4 Years after *Cberres*, and then by *Egyptus*, or *Rameffes*, his Brother expelled, who  
Reign

Reigning 68 Years ; he had Fifty Sons ; *Danaus* had Fifty Daughters : He began the Kingdom of *Argos* in Greece.

## C H A P. III.

*Of Israels Delivery out of Egypt.*

§. 1. **O**F *Israels Captivity, and Moses Birth.* *S. L. Vives*, on *Augustin*, cites divers Opinions of *Moses Birth* ; but to me it is most Probable, that he was Born while *Saphrus*, called *Spberus*, and *Ipherus* Govern'd *Assyria*, *Orthopolis Cicyonia*, and *Criasus* the *Argives*, and *Sesostris* 2d. the *Egyptians*. For according to *Augustin*, he led *Israel* out of *Egypt* about the end of *Cecrops*, King of the *Athenians* ; which falls about the 9th Year of *Ascatades* of *Assyria*, who Ruled 41. *Sparetus*, his Predecessor, 40. *Mamelus*, before him, 30. And *Saphrus*, 20 before : So that from the 19th of *Saphrus*, to the 9th of *Ascatades*, which was the 45th of *Cecrops*, are 80 Years, which was *Moses* Age when he brought *Israel* out of *Egypt*. There being then 64 Years between *Josephs* Death and *Moses*'s Birth, the *Israelites* Oppression seemeth to begin some 8 or 9 Years before *Joseph* Dyed, Anno *Mundi* 2370. *Moses* 80th Year of Age was 2514.

§. 2. *Of the Cities of Egypt mentioned in Scripture.*  
 §. *Zoan*, Num. 13. 23. called *Taphnus*, Jer. 2. 43. &c. *Ezek.* 30. The *Septuagint* calls it *Tanis*, &c. This was near *Gosen*, and chief City of the lower *Egypt*. *On*, or *Heliopolis*, in the South of the lower *Egypt*, Gen. 41. 45. after *Junius* : Here *Onias* Built a Temple for the Jews under *Ptolomy Philopater*, which stood till *Vespasian*'s time. *Noph* the City, *Esa.* 19. 13. *Hos.* 9. 6. is called *Moph*, or *Memphis* ; by the *Septuagint*, *Pelusium*, which the  
 Sep-

*Septuagint* calls *Sois*. *Montanus* *Lebna*, *Junius* *Sin. Belbeis* after, now the *Septuagint* calls *Diospolis*, and was afterwards called *Alexandrina*, by *Jerom.*

*Moses's Preservation and Education.* §. *Pharaoh* having by Oppression discontented the *Israelites*, and then doubting what a Poor Oppressed Multitude might be provoked to, by suggestion of the Devil, resolved the Slaughter of the Male Children in their Birth, giving Order to all their Midwives, by Two of the Chief of them. But being by their Piety disappointed, he Commanded all his People to perform his Bloody Decree, which yet his Beloved Daughter finding *Moses* in an Ark of Reeds in *Nilus*, was so far from Executing, that she took him out of the Water, and gave him Princely Education, as her own: Whose Excellent Learning testified by *Philo* and *Josephus*, *Martyr Stephen* Confirmeth.

Leaving *Josephus's* Fancy of *Moses* Besieging *Saba* of *Ethiopia*, which he won by the means of the Kings Daughter, whom he Married, &c. *Moses* in Rescuing an *Israelite*, having slain an *Egyptian*, fled into *Arabia Petrea*, in whose Mountainous Defarts, apart from the Glory of the World, the Glory of God covered him over, being from an Honourable, Adopted Son of a Kings Daughter, turned into the Condition of an humble Shepherd. In this Country, lying between *Judea* and *Egypt*, he lived 40 Years skilful in the ways of the Wilderness, through which he was to lead *Israel*; and by exercise in a Pastoral Life, he was prepared to Principality, and perfected his Learning gotten in *Egypt*, by Meditation in the Wilderness. From Government of gentle Cattel, Kings are called Shepherds, to teach them to rule Men. *Moses* being called back into *Egypt*, is Taught a Name, by which he Describes God to the *Hebrews*, setting out his ever only Being; there being nothing, & that hath being of it self but

but that Eternal One, of whose *being* all other things are but shadows. Of all the Ten Plagues, the last only brought that Tyrant *Pharaoh*, to an absolute submission, when he began to fear his own Life. The *Paschal Lamb* was a Sacrament of our spotless Saviour.

§. 3. *Pharaoh* seeing the *Israelites* departure, with the Spoil also of the *Egyptians*, bethought himself, and pursuing them with all his Power, *Exod.* 14. 7. over-took them after Three Days March. And though *Moses* knew he went out with the mighty Hand of God, yet he neglected nothing, becoming a Wise Man and a Valiant Conductor. So he removed from *Ramases* in *Goshen*, whither the dispersed *Hebrews* were gathered as to their Rendezvous, and Marched Eastward toward *Etham*, and Encamped at *Succoth*, the Fifteenth Day of *Abib*, which thenceforth was accounted the first Month of their Year, for Religious Occasions, leaving another for Politick, which they distinguish from Sacred, in Recording things Transacted.

§. 4. *Israel* passing from *Succoth*, kept Mountainous, rough Ground on his left-hand to *Etham*, that *Pharaoh's* Chariots should not compass him. From *Etham*, the next day he Marched South Eight Miles, and on the Third day he came to *Pihachoroth*, between the Mountains of *Etham*, on the North, and *Baalzebbon* on the South, and Encamped upon the wash of the Sea.

§. 5. *Moses*, who feared nothing but God himself, comforting the fearful Multitude, *Exod.* 14. 13. called on God; and putting in practice his Direction, safely passed over the Foord which the Lord had made, and left their stupified Enemies to the merciless Waves, which returned upon them. This Sea, called *Chencrese*, in which *Pharaoh* Perished: the 16th Year of his Reign, is commonly called the Red Sea, though of the Colour of other Waters. It



seemeth to me, that Name grew from the Clifts, Sands, Islands, and much of the Bordering Continent, which being Red, by reflection makes the Water seem Red also. The *Greeks* call it the *Erythrean Sea*, of King *Erythreus*; and for that *Erythros* signifies Red, some think it was so called. The *Portugals* Report that store of red Stones are found in it, on which, store of Red Coral groweth. At *Pibachoroth*, which is from *Ramases*, not above Thirty Miles, the Sea is about Four Miles broad to *Arabia*, where *Moses* passed over, and not at *Elana*: For that part of *Egypt* which is opposite to *Elana*, is from *Ramases* Eighty Miles, which *Moses* with his Multitude, unfit for such Marches, could not pass in three days.

§. 6. This Passage proved Miraculous; and not an Ebb, as the *Egyptians*, and other *Heathens* object; for had it been an Ebb, all that part from *Sues* at the end of the Sea, unto the place of *Moses's* passage, and further, which exceeded Ten Miles, must have been dry, and so have served *Pharaoh*, and his Men to have fled from the flowing of the Water. Neither could an *East* Wind make an extraordinary Ebb, seeing that Sea lyeth *North*, and *South*. And why should *Moses*, whom they Honoured as a great Captain against the *Ethiopians*; leave this passage over the Mountains, and venture a Foord upon an Ebb, which he knew not whether *Pharaoh* would prevent him of? And who will think, that the *Egyptians* were so ignorant of their own Sea and Havens, as to be overtaken in the Ebbing and flowing thereof? Lastly, If the ordinary flowing had drowned the *Egyptians*, their Carcases had been carried up to *Sues*, and cast upon the *Arabian* Shore, where the *Hebrews* then lay.

C H A P. IV.

*The Israelites Journey from the Red Sea to Sinai.*

§. 1. **M** O S E S having recovered the *Arabian* Banks, proceeded to the Desert of *Arabia Petraea*, called *Sur* : And from thence for want of Water came to *Merab* in *Etham* Desert, which is also called *Sur*, *Exod.* 15. 22. from the Sea Twenty Five Miles ; where he made the bitter Waters sweet, by casting Branches of a Tree therein : A plain Type of our Saviour, who upon the Cross changed the Bitterness of everlasting Death, into the sweetness of Eternal Life. From thence he removed to *Elim* ; which by all probability, was a City, it being so well watered ; of whose Ruins *William Tyrt* Reports, *In Bello Sacro*. From thence he returned to the Sea, and so to the Desert of *Zin* ; then to *Daphca*, and next to *Alus*, and so to *Raphidim*.

§. 2. Of the *Amalekites*, *Midianites*, and *Kenites*, and of *Jethro*. §. The *Amalekites* at *Raphidim*, setting upon the *Israelites*, were overthrown by the Efficacy of *Moses's* Prayers, which were more prevalent than all the resistance of the Bodies of Men. Here *Jethro*, *Moses* Father in Law, came to him, with his Wife, and Sons. He was a *Kenite*, *Judg.* 4. 11, 17. which was a Nation of the *Midianites*, which came of *Midian*, a Son of *Abraham*, by *Keturah*, 1 *Sam.* 15. with *Gen.* 25. There were others also which bare the same Names, like to spring from *Chus*. *Gen.* 15. 19. As for the *Midianites* which came from *Midian*, the Son of *Abraham*, they were divided into Five Families, *Gen.* 25. 4. of which some were Planted near the Red Sea, with whom *Moses* matched himself, as not corrupted with Idolatry : Others corrupted with the Idolatry of the *Canaanites*, joined

with them, and lived near the River *Zered*, tributary to the *Amorites*, and after their overthrow joyned with *Moab*, and were destroyed by *Moses* for their Practices against *Israel*, *Num.* 22. 31. *Jos.* 13. 21.

§. 3. *When the Law was given.* §. The Twelve Tribes of *Israel* were in the Wilderness of *Sinai*, near the Mountain of *Sinai*, or *Horeb*, which are the same, *Exod.* 3. 1. and 24. 16. though parted in the top in two, of which *Sinai* is highest; but *Horeb* sendeth a fair Spring into the Valley, where now stand two Monasteries, furnished with pleasant Gardens of Fruits and Wine. It was like to be so in *Moses's* days, who continued thereabout almost a Year, where he had Water, *Exod.* 32. 20. Hither being arrived about the Forty Fifth Day, the First Year, he received the *Law* the Fifthieth Day, and removed the Twentieth Day of the Second Month of the Second Year.

P. Belonius,

## CHAP. V.

*The Story from Receiving the Law, to the Death of Moses.*

§ 1. **M** *oses* having Received and Published the *Law*, and finished the Tabernacle of the Ark, he Mustered the Tribes, to see what number of Men were therein, from 20 Years Old and upward; over whom, by the Lords direction, he placed Leaders, the most Eminent Men in every Tribe. The whole Army was 603550 able Men for War, &c. and was divided into 4 Battalions, of which each contained Three Tribes. The first containing 186400, consisted of Three Regiments. *Juda*, 746000, *Issachar*, 54400, *Zabulon*, 57440, all under the Standard of *Juda*, who

who held the Vaungard, Marched first, and Quartered at the general Incamping on the *East* side of the Army, as in the chief place. The Second, containing 151450, consisted of *Reuben* the Leader, and *Simoon* and *Gad*. The Third, containing 108100 under *Ephriam*, whom *Manasse* and *Benjamin* followed. The Fourth containing 157600, Led by *Dan*, and followed by *Naphtali*, and *Asher*.

Besides the Twelve Princes of the Twelve Tribes, they had Captains over Thousands, over Hundreds, over Fifties, and over Tens, as appears by the *Insurrection* against *Moses*.

In the midst of these Four Armies, was the Tabernacle, or Portable Temple, carried, surrounded by the *Levites*; to the service whereof Twenty Two Thousand Persons were Dedicated, of which Eight Thousand Five Hundred and Eighty had peculiar Charge. All these Incamped within the general Armies, next the Tabernacle in Four Quarters. *Moses* Reverend care about the least part of the Tabernacle, did Witness his inward humble Zeal to God. The industry in Framing, curiosity in Working, charge in Provision, observance in Preserving, Solemnity in removing, &c. all Ages have in some sort imitated; yet our Age hath bred up many Familists, Anabaptists, Brownists, and other Sectaries, which esteem all Cost bestowed upon the Church wherein God is Worshipped, to be a kind of Popery, &c.

§. 2. *The Offering of the Twelve Princes, the Passover, and Jethro's Departure.* §. The Twelve Princes Offered Six covered Chariots, and Twelve Oxen for carrying the Tabernacle, which were delivered to the Sons of *Gershon*, and *Merari*: As for the Sanctuary, the *Koathites* bare it on their Shoulders, when it was taken down: Each of the Princes also offered a Charger, and a Bowl of Silver, and an Incense Cup of Gold; the weight was after the Shekel of the

Sanctuary, which contained Twenty *Gerabs*, every *Gerab* worth Three-half-pence, Sterling; after which rate all the Plate came to Four Hundred and Twenty Pound Sterling. The common Shekel was but Ten *Gerabs*. This done, the Passover was Celebrated the Fourteenth of the Second Year, and upon the Twentieth, the Host removed from *Sinai* to *Paran*, Marching in their prescribed Order. At this time, *Jethro* the Father in Law to *Moses*, called also *Hobab*, left *Moses* and returned to *Midian*; but it seemeth either he, after setting his Country in Order, or his Children, returned and became incorporate with *Israel*.

§. 3. *Israel's Journey from Horeb to Kades*. §. In this Journey they murmured for Flesh, and were fed with Quails, even to a Surfeit, of which great numbers Dyed. Then after the First Month, they came to *Hazaroth*, where *Miriam* was smitten with Leprosy; and so to *Rithma*, near *Kades Barnea*, whence the Spies were sent; upon whose Return they mutined the Tenth time, which being more Rebellious than all the rest, God punished it accordingly, extinguishing every one of those Seditions, even the whole Multitude that came out of *Egypt*, Two only Excepted. And though the mildest of all Men was earnest with God for their Pardon, yet not one escaped. He spared them Forty Years, till their Children were grown up and Multiplied; that in them he might perform his Promise, which was never frustrated.

§. 4. *Of their Return, and unwillingness thereto, &c.* §. *Moses* having related the Commandment of God, touching their Return back toward the Red Sea, they bewailed their Folly too late; and as it is with Men whom God leaveth to themselves, they wou'd needs amend their former Passionate Murmuring, with a second desperate Contempt. For now, when God forbids with Threats, they will desperately venture their own Destruction, and were repelled, and with Slaughter forced to take their way back to the Sea,

as God Commanded, and came to *Remmoparez*, &c. Their Twenty Fourth Mansion was at *Pharez*, where began the dangerous Insurrection of *Korah*; for which Offence, and Contempt of God, and his Ministers, as 14700 Perished suddenly by Pestilence, and 250 by Fire; so those Lay-Men, who would Usurp Ecclesiastical Authority, were suddenly swallowed up alive of the Earth. From thence the 30th Mansion was at *Jetabata*, where *Adrichomius* maketh a River which runneth into the Sea, between *Midian* and *Aziongaber*. Now though it be Probable there was store of Fresh-water at *Aziongaber*, where *Solomon* furnished his Fleets for *East-India*: And though *Herodotus* mention a great River in *Arabia* the Stony, which he calls *Corys*; yet is *Adrichom* deceived in this, as in many other things. For it was at *Punon* that those Springs are spoken of, which in *Deut.* 10.7. is also called *Jetabata*, a Land of running Waters, which by probability falls into the River *Zared*, next adjoyning; whereas that way is very long to *Aziongaber*. Besides, *Belonius* reports of divers Torrents of Fresh-waters, in those Sandy parts of *Arabia*, which running a few Miles, are drunk up in the Sands. From *Jetabata*, they came to *Hebrona*, and after *Aziongaber*, called *Beronice* by *Josephus*, and *Essia* by *Jerom*, which as yet, was not in the command of *Edom*, as after in *Solomon's* days.

§. 5. From *Aziongaber* they removed to *Zia*, *Kades* or *Beeroth*, where *Miriam* dyed. Then they came to Mount *Hor*, where they murmured for Water, and where *Aaron* dyed, and *Eleazer* his Son succeeded.

§. 6. *Israel* leaving the way by *Edom*, after they had compassed the South, they turned to the North, toward the Wilderness of *Moab*, leaving *Edom* on the West. When *Arad*, King of the *South-Canaanites*, thinking they would come by him while they lay at *Hor*; having had his Forces ready upon his



Borders, made out into the Defart, before *Israel* was removed, and set upon such part of the Army as lay for his Advantage, and took some Prisoners. It is probable, that either this *Arad*, or his Predecessor, had joined before with *Amalek*, and worsting those Mutineers, were thereupon incouraged to this Attempt. As for the Overthrow which is reported, *Num.* 21. to be given them by *Israel*, it is rather to be understood of what was done after by *Josua*, than now by *Moses*. For had *Moses* given them this Overthrow and destroyed their Cities, he would never have left the South of *Canaan*, once entered by him, to wander about *Edom* and *Moab*, and to seek a new Passage: Neither could *Israel* have cause to Murmur the next day for Bread: Or been weary of the Way, if they had so lately taken the Spoil of *Arad's* Cities. Yea, they would rather have mutined against *Moses*, for leaving such an Entrance into the intended Conquest; and to lead them back into the Defarts, which had consumed them. They murmured presently upon their leaving *Hor*, when they came to *Phunon*, crossing the way to *Aziongaber* through *Moab* to *Cælosyria*; and here the Brazen Serpent was erected. From thence they proceeded, as in the Holy Story, and so came to *Diblatbaim*; Whence *Moses* sent to *Sehon* King of the *Amorites*, to desire a Passage through his Country, which he denied.

§. 7. *Of the Book of the Lord's Battels, and other lost Books.* §. *Junius* understanding thereby, no special Book; and *Vatablus* doubts. *Siracides* refers it to *Josua*, who fought the Lord's Battels, *cap.* 46. But it seemeth probable there was such a Book lost, as many others, whereto reference is often made, as *Jos.* 10. 13. and 2 *Sam.* 1. 18. and 2 *Chron.* 33. 18. and 2 *Chron.* 9. 29. and 12. 15. and 20. 34. 1 *Kings* 4. 32, 33. *Ezech's* Books, &c.

§. 8. *Of Moses sparing Lot's Issue.* §. *Moab* at this

this time inhabited the *South* of *Arnon*, having lost the better side, which the *Amorites* won from *Vatablus* the Predecessor of *Balac*. What therefore *Moses* found in the Possession of *Moab*, as also of *Ammon*, he might not attempt; but what the *Amorites* had taken from them. The *Emims* and *Zamzumims*, Giantly Nations, had formerly dwelt there, as the *Anakims* in *Canaan*; but *Moab* and *Ammon* destroyed them. *Sibon* proud of his Conquest against *Moab*, presumed against *Israel*, and lost All. *Og* King of *Basan*, or *Traconitis*, an *Amorite*, was also destroyed, and his Sixty Walled Towns taken by *Jaer*, a Son of *Manasses*.

§. 9. The *Midianites* with the *Moabites* practise against *Israel*, and draw them to Idolatry; for which God destroyed 24000 with the *Pestilence*. The third time of numbring of the People, who are found to be 601730, of which 12000 are sent against the *Midianites*, who slew there Five petty Kings, and destroyed their Cities; after this, *Moses* having divided his Conquest, and blessed the Twelve Tribes, dyed.

§. 10. Observations out of *Moses's* Story, touching God's Providence, working his own purposes ordinarily by Mens affections. *Pharaoh's* Fears bred his ungodly Policies and salvage Cruelties; by this *Moses* is cast upon the Compassion of *Pharaoh's* Daughter, and so provided of Princely Education. Mens Affections cast him into Exile, procured him a Wife, and so a long stay to know the Wilderness, to wean him from Ambition, and so fit him to know God, and to Govern. Thus what Men think most casual, God ordereth to the Effecting his own purposes many Years after.

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## C H A P. VI.

*Of the Bordering Nations: Of other Renowned Men; and of Joshua's Acts.*

§. 1. **H**OW the Bordering Nations were prepared to be Enemies to Israel. §. Though the *Ismaelites*, *Moabites*, *Ammonites*, and *Edomites*, descended from *Abraham* and *Isaac*, as did the *Israelites*, and were not molested by them, and therefore they should not have hinder'd their Conquest of *Canaan*; yet God's all-disposing Providence, had order'd to the contrary, by ordinary means. For first, these Nations having settled there from the beginning, and matched with *Canaanites*, and fallen to their Idolatry; and having had neighbourly Commerce with them, it could not be, but they should affect them, being also the ancient Inhabitants. Secondly, the *Israelites* by long abode in *Egypt*, were become strangers to them, and the less affected for differences in Religion, and feared, for being a Potent, United People; whereas the *Canaanites* were divided, and therefore not feared of them so much. Thirdly, both *Ismaelites* and *Edomites* being Carnal People, might resent the Actions of *Israel* for their old Quarrels between their first Parents; yet none of these directly opposed them in defence of the *Canaanites*. Only the *Amalekites* (which are commonly taken to be a Tribe of *Edom*) offered them violence, which was never forgiven.

See cap. 8.  
Sect. 3.

§. 2. *Of the Kings of the Canaanites and Moabites.* §. Speaking of the *Canaanites*, we understand the seven Nations descended from *Cham* by *Canaan*; whose proper Habitation was bounded by *Jordan* on the East, the *Mediterranean Sea* on the West. Of these, the first we read of, is *Hamor* the Hittitish Lord in *Jacob's*

*Jacob's* days, of the *Hittites*. *Arad* is the Second, who is named King of the *Canaanites*, in the South of *Canaan*, bordering on *Edom* and the Red Sea. *Sibon* King of *Heshon*, and *Og* King of *Bashan* were next; who had driven out the *Moabites*, and *Ammonites* out of all the Valley East of *Jordan*. *Adonizedek* is the Fifth, with whom *Joshua* nameth Four other Kings, all *Amorites*. *Jabin* King of *Hazor*, or which afore-time was head of those Kingdoms, and *Jobab* King of *Madon*; then *Adonibezek*, that Tyrant of *Bezek*, and *Jabin* the Second, King of *Hazor*, Judg. 4. overthrown by *Baras*.

The *Midianites* descended from *Abraham*, by *Midian* the Son of *Ketura*: Some of them dwelt by the Red Sea, where *Ragwell*, or *Revell*, called also *Jethro* and *Kenis*, was King and Priest; others of them were mixed with the *Moabites*, and dwelt in *Nabotha*, on the South-East of the Dead Sea, whose Five Princes are named. There are four others named, slain by the *Ephraimites* and *Gideon*: *Oreb* and *Zeb*, *Zeba* and *Salmunna*.

§. 3. *Of the Amalekites and Ismaelites.* Of *Amalek's* Original. §. Of them and of the *Israelites* few Kings are named, and though the *Ismaelites* were more in number, yet in *Moses's* days, *Amalek* was more renowned than the rest of the *Ismaelites*, as after in the days of *Saul*, when they were increased so far, that he pursued them from *Sur* to *Havila*. It seemeth the *Israelites* had left the barren Desarts of *Arabia Petraea*, called *Sur*, *Paran*, and *Sin*, to the Posterity of *Ketura*, which joined with them, and planted themselves in the better parts thereof. *Nabaioth* the Eldest of the Twelve Princes, enjoy'd that fruitful part of *Arabia Petraea*, which borders on *Judaea* on the East; they also peopled a Province of *Arabia Felix*. *Kedar* the Second, gave name to the East part of *Basan*, or *Batanea*, called *Kedarens*, or *Cedrens*. *Abbiel* the Third, gave



gave Name to *Adubenes*, near the Mountains, and divideth *Arabia Felix* from the Desert. The *Raabens* were of *Moshma*; which joyns to the *Orcben* near the *Arabian Gulf*; by *Zagmais Duma*, of whom came the *Dumeans* between the two former, where was the City *Dumeth*. *Massa* bred the *Massams*. *Hadar*, or *Cbadar* the *Athrites* in *Arabia Felix* by the *Napatbeans*. *Thema* begat the *Theminians* among the Mountains, where is the City *Thema*. *Jetur*, Father of *Itureans*, or *Chamatbens*, whose King was *Tobu*, in *David's* days. *Napbish* bred the *Nubeans* in *Syria Zoba*, under King *Adadexer* in *David's* Days. *Cadma*, of whom came the *Cadmonæans*, or *Asia*, Worshipping the Fire, as did the *Babylonians*. The *Amalekites* opposed *Israel* from their coming out of *Egypt*, joyning with all their Enemies, as with the *Canaanites*, *Mosabites*, *Midianites*, and *Edumæans*.

§. 4. *Prometheus*, *Atlas*, and *Pelasgus*, flourished in *Moses* Days. *Si Pelasgus* was now chosen King of *Arcadia*, for teaching the Inhabitants to Erect Cottages, and to make Food and Bread of Acorns, who before lived on Roots and Herbs. So long was it before Agriculture and Civility came into *Europe*, out of *Egypt*, and the *East*. *Prometheus*, also flourished in this Age of the World: Of whom it was Reported, he formed Men out of Clay, for his framing Men unto Wisdom. His stealing Fire from *Jupiter*, was his skill in the Stars, which with great Study, he got on *Caucasus*, which occasion'd the Fable of his being bound there, &c. *Africanus* makes him within 44 Years of *Ogyges*; *Porphyrus* puts him with *Inachus*. *Atlas*, his Brother now flourished, both Sons of *Japetus*, who according to *Æsculus* had two others, *Oceanus*, and *Hesperus*, Famous in the *West*. There were others of the same Name, but Mount *Atlas*, South of *Marocco*, came from him; and both these, of *Cepheus*, and his Wife. *Cicero* saith, their Divine Knowledge occasioned those Fables.

bles. *Atlas* skill in *Astronomy*, produced the *Pleiades*, and *Hyades*, from his Daughters. Some *Augustine* ascribe the finding out the Course of the Moon to him, but others to *Archas*, of whom *Arcadia* took Name, who boast they are more Ancient than the Moon, that is, before her Motion and Influence was observed. But *Isacius Tzetzes*, a curious *Natalis* searcher of Antiquity, ascribes it to *Atlas* of *Comes*. *Lybia*, of Incomparable Gifts and Strength, of whom *Thalis Mirtius* had his first Rudiments.

*Ducalion*, King of *Thessaly*, was the Son of *Prometheus*, says *Herodotus Apollonius*, *Hesiod*, and *Strabo*. In his time fell that great Inundation of *Thessaly*, in which, so few escaped the Vengeance which their exceeding Wickedness had drawn upon them: Only *Ducalion* and *Pyrrha* excelling in Virtue, escaped upon his Fathers fore-warning. *Phaetons* Conflagration happened in *Ethiopia*, and in *Istria*, and the Mountain *Vesuvius*.

§. 6. *Mercurius Ter-Maximus*, called *Hermes* of the *Greeks*, now flourished, excelling all the Heathens in Wisdom. *Plato* ascribes all invention of Letters to him, whom *Philo Biblius* calls *Tauntus*, *Egyptians* *Tooyth*, *Alexandrians* *Thot*. As for the Conjecture, that a *Grecian Mercury* carried Letters into *Egypt*, is improbable, seeing all profane Antiquity acknowledge that *Greece* had Learning out of *Egypt*, and *Phœnicia*: And that *Cadmus* brought Letters out of *Egypt* into *Greece*, which was while *Minos* was King of *Crete*. *Lyncius*, the King of the *Argives*, who succeeded *Danaus*, who had Reigned 50 Years, and *Stenelus*, 10 Years before him, and *Crotopus* before him, in whose 10 Years *Moses* Dyed: So much difference of time is between *Hermes* and *Cadmus*, his coming into *Boetia*. Neither did the Two *Mercuries* of *Egypt*, mentioned by *Augustine*, come out of *Greece*; but *Epolemus*, and *Artapanes*, ascribe that invention to *Moses*, who taught it the *Hebrews*, of whom

whom the *Phœnicians* had it, and *Cadmus* from them. *Ficinus* is deceived, thinking that *Mercury*, upon whose Book he Commenteth, was Four Descents after *Moses*: So *Ludovicus Vives* thinks the Author of those Books, was Grand-child to *Mercury Ter-Maximus*. His long life of 300 Years, might give occasion to some, to find him at one time, to others at another; and they which Collected the grounds of *Egyptian* Philosophy, make him more Ancient than *Moses*, being Author of the *Egyptian* Wisdom, wherein *Moses* was Learned. True it is, that *Hermes* Divinity is contrary to *Moses*, in many things; especially, in approving Linages: But the advised, rather may perceive those Books have been corrupted by the *Egyptian* Priests; and were they in all things like themselves, it were not unsafe with *Eupolemus* to say, *Hermes* was *Moses*; And that the *Egyptian* Theology was devised by the more Ancient *Hermes*, which others judge to be *Joseph*. But these are over-curious Opinions: Whoever he was, God knoweth; and *Lactantius* testifieth this of him. He Writ many Books of Divine things, touching the Majesty of the most High, and one God, calling him by the Name of one God, and Father, as we do, &c. And his acknowledgments of God, are so contrary to *Egyptian* and *Grecian* Fictions, that what is found in his Book inclining thereto; was by corruption inserted: For thus he speaketh, *God is the Lord and Father of all things; the Fountain, Life, Power, Light, Mind and Spirit, and all things are in, and under him. For his Word which out of himself proceedeth, being most Perfect, Generative, and Operative, made Nature Fruitful and producing.* And saith *Suidas*, he was called *Ter-Maximus*, for affirming there was one God in Trinity. He fore-saw, saith *Ficinus*, the Ruin of the Old (or superstitious) Religion, the Birth of the New Faith, the coming of Christ, future Judgment, Resurrection, Glory of the Blessed, and the Punishment

ment of sinners. Lastly, *Calcidius the Platonist*, and *Suidas* cited by *Volaterius*, Report this his Speech, *Hitherto, O my Son, being driven out of my Country, I have lived a Stranger and Banished Man; but now I am repairing homeward again in safety: And when after a while being loosed from the Bonds of the Body, I shall depart from you, see you do not bewail me as Dead: For I do return to that best and Blessed City, whereto all her Citizens by the Condition of Death are come. For there is the only God, the most High and Chief Prince, who replenishing his Citizens with wonderful Sweetness, in regard whereof this, which many call Life, is rather to be called Death. I therefore adjure thee, O Heaven! Thou Wise work of the great God, and thee, O Voice of the Father, which he first uttered when he framed the whole World; I adjure by his only begotten Word and Spirit, comprehending all things, have Mercy upon me.*

§. 7. *Æsculapius* also flourished in this Age, and became the God of *Physitians*; he was Brother of *Hermes*, as *Vives* on *Augustin* Judged. *Jannes*, and *Jambres*, those notorious Sorcerers that opposed *Moses*, now lived and made such a Figure, as if *Moses* and they had used the same Art, as the beholders of common Capacity judged. Though *Moses* charge them not with familiarity with the Devil, and the *Greeks* call them *Φαρμακοι*, Workers by Drugs; yet did they excel in the impious Art, as in dazling Eyes, whom we call Prestigiators in natural Magicks, which is a knowledge to use the Creatures qualities beyond common Judgment, which discern not the best Virtues, that God hath indued them with: This the *Cabalist* calls the Wisdom of Nature, used by *Jacob* in the Pied Lambs, as *Moses* did; that which they call the Wisdom of Divinity in his Miracles. Hereby God made him excell all that ever were; when he shewed himself so often to him, and imployed him in such Services. *Moses*, is remembered by Profane Authors, *Clearchus*, *Magasthenes*,  
and

and *Numenius*. The Patriarchs long lives are remembered by *Eftius*, *Hyeronimus*, *Egyptius*, *Heafteus*, *Elanicus*, *Acufilaus*, *Ephorus* and *Alexander*, the Historian. The deluge by *Berosus*, *Nicen*, *Damascenus*. The Confusion at *Babel*, by *Abidemus*, *Efticus*, *Sybil*. *Abraham* was Honoured by *Berosus*; written of by *Hecolæus*; and his Journey into *Canaan* by *Damascen*: *Eupolemon* writ of him, beginning from *Babel's* Building, to his calling out of *Canaan*, or *Ur* in *Chaldea*. *Eusebius* collects many which confirm the Books of *Moses*. Lastly, Worthy is the Testimony of *Strabo*, saying, *Moses* taught the Egyptians were mistaken in Attributing to God, the Image of Beasts; and the Africans, and Greeks, Erred greatly, giving their Gods the shape of Men; whereas, that only is God indeed which contains both us, Earth, Sea, the Heaven, the World, and the Nature of all things; whose Image doubtless, no Man will dare to Form to the likeness of any thing. Their rejecting all Images, that worthy Temple and Place of Prayer was to be Erected to him for his Worship without Images.

§. 8. Of *Josua*, and so to *Othoniel*, and his Contemporary. §. *Josua* entred upon the Government in the First Month, *Nisan*, or *March*, the 14th Year of their Egression, in the Reign of *Aminias*, the Eighteenth King of *Assyria*. *Corax*, the Sixteenth. *Siciona*, *Danus* of *Argives*, and *Eristhousius* of *Athen*, saith *Augustin*, de civ. *Josua* appointeth *Reuben*, *Gad*, and the half Tribe of *Manasses* unto the Vanguard, to lead the Host till the Land was Conquered, as *Juda* had in the Wilderness: So upon the Tenth Day he led them over *Jordan*, which gave way to them, and Incamped in *Gilgal*, and Circumcised them; and on the Fourteenth, they Celebrated the Passover the Third time, when the *Manna* ceased. The Wars and Victories of *Josua*, the Miraculous assistance of God, and the Division of the Land are particularly at large set down in God's Book. In the whole Story

Story I observed in those Petty Kings, *First*, want of Wisdom (as it is with Governours forsaken of God) to Unite themselves against a strong and common Enemy, before he had broken divers of them. *Secondly*, *Josua*, though sure of Divine assistance, yet used the uttermost skill of a Wise Leader ; As, sometime by Ambuscades, Stratagems, and shew of flying ; So by Surprise, and Night-Marches, and by pursuing his Victory. *Thirdly*, In the Passage between *Josua* and the *Gibeonites*, the Doctrine of keeping Faith, is excellently taught, taking away all perfidious cunning of Equivocating, or crafty distinctions. It is not possible to have a Case affording better Pretence to go off ; they were *Hivites*, of whose Destruction God had given Express Commandment ; they Counterfeited in Word and Deed deliberately, to deceive, and lye in the very Point, touching the Persons to be Covenanted with ; they were detestable Idolaters ; and as long as they lived, were the Memory of *Israels* Errour, and *Josua's* oversight to be so overtaken, and to be a scandal to *Israel*. *Josua* might say, he Covenanted not with the *Gibeonites*, but with Strangers, and had no Commission, but a former Express Law to the contrary ; yea, and the People Mutined about it, &c. All notwithstanding, *Josua* durst use no Evasion to start from the Oath of the Lord, wherein he was bound, not to Man so much as to God. It were a great sin to call God to Witness a Lye, and so make him a Deceiver ; but we call him to be our Surety : Yea, we call him to Judge, and so make him false in Witnessing, in undertaking our Faith, and corrupt in Judgment, the least of which Offences were heinous to a King ; how odious then is it to God, to make him break Promises, to Deceive, to pervert Judgment ? Four Hundred Years after, *Saul's* breaking this Oath of his Fore-Fathers, brought evil on all *Israel*, which manifested that God had not forgotten, that his Name had se-



secured that Poor People, and he did them Justice on *Sau's* House. And certainly if Equivocating may delude another, the strength of the Objection is broken, and Truth in all Tryals is driven away, and honest Men are Inthralled to Villanies : No League between Kings, nor Truce between Armies, but the Sword must still be held unsheathed. Yet can it not do oftentimes, what the Powerful Name of God in an Oath can do, in making of Peace, and procuring Passage ; for Men held no security like an Oath, no Witnesses, Surety, or Judge like God ; neither durst Men which feared him, call him forth to their occasions, but with Religious Truth. *Almarick*, the Fifth King of the Christians in *Palestine*, breaks Faith with *Elbadech*, Caliph of *Egypt*, who thereupon called the *Turk* to aid ; who after he had made War, beat the Christians out of *Palestine* ; neither could the Wooden Cross, brought into the Field, as the last Refuge, Save them, having for-sworn by him which was Crucified on it. So when *Eugemenes* Commanded the King of *Hungary*, after a great Victory, to break the Oath with *Amurath*, he lost himself, and Thirty Thousand Christians. Lastly, Observe how it pleased God, that the unconquered Cities became Thorns in their Eyes, &c. See *Josh. 1. & 2. & 11. & 13.* *Joshua* Governed 18 Years ; others hold more, or leis ; but the Necessity of 480 Years, from their Delivering, to *Solomon's* Temple, admits no more, nor any space between him and *Othoniel*. *Erichthonius* King of *Athens*, *Lynceus* of *Argive*, *Phaenix*, and *Cadmus* flourished now.

## C H A P. VII.

*Of the Phœnician Kingdom, and of the Invention  
of Letters.*

§. I. **I** Have gathered a Brief of those Kings, of whom Time hath left any Record to Posterity: The Limits of this Kingdom of *Phœnicia* in the South, are uncertain: *Strabo* extends it to *Pelusium* the first Port of *Egypt*: *Corvinus*, and *Budeus*, to *Gaza*: *Pliny* takes but *Joppa*. *Ptolomy*, who seldom failed in his Art, stayeth at *Chorseus*, which seemeth to be the River at *Megiddo*: He also begins it in the North at *Elusberius*, which falls into the Sea at *Aradus*, North of *Orthosia*. Thus it comprehends these Maritime Cities, *Aradus*, *Orthosia*, *Tripolis*, *Botris*, *Biblus*, *Beritus*, *Sidon*, *Tyrus*, *Acon*, *Dora*, and *Cæsarea* of *Palestine*; so that it Commanded the Trade of the *Mediterranean* for all the East. *Zidon* was the Regal Seat, and so continued till *Joshua*; and all the People were called *Zidonians*, as *Procopius* confirmeth in his *Vandal Wars*. That *Zidon*, the First Son of *Canaan* was the Founder, we doubt not, and yet it was in his Posterities command in *Moses* Days: As for *Agenor*, whether he was an *Egyptian* of *Thebes*, or a Native of this Country bred up there, it may be that in *Joshua*'s days, he and his Four Sons, *Cadmus*, *Phoenix*, *Cyrus*, and *Cilix*, might come out of *Egypt*, with such Force as the *Egyptians* could spare, to the succour of the Coast, and so to Fortifie the Sea Towns, having the benefit of such Ships as were then in use. And when *Cadmus* his Eldest, pursuing *Taurus* King of *Crete*, who had stoln away his Sister *Europe* in the Surprize of *Tyre*, was drawn into *Greece*, he seated himself there. *Agenor* committing this Country to his Two Sons, called it by his

H 2

Name,

Name ; when also *North Tyrus* was Built, and *Zidon* Fortified, whereof it was that *Agenor* was reputed the Founder, from whose time *Phœnicia* became more Famous. *Belus*, whether Grandfather, or Father to *Agenor*, as some judge, it is no matter ; but it seemeth he was Ancienter to the *Phœnicians*, who Honour'd that Name ; great was the strength of these *Phœnicians* Cities, which held out against the *Jews*, but put *Nebuchadonosor*, and *Alexander*, to great difficulties.

Touching the mention of Letters, the *Ethiopians* claim it ; and that *Atlas*, *Orion*, *Orpheus*, *Linus*, *Hercules*, *Prometheus*, *Cadmus*, had the first light from them, and that *Pythagoras* was instructed by the *Lybians*. The *Phœnicians* boast of it, and indeed they were very Ancient, and had Famous Records used by *Josephus*. Lastly, Some ascribe it to *Moses*, without all probability, seeing Learning then flourished in *Egypt*, and *Assyria* ; but true it is, the Excellent Spirits of the First Age found it, either *Seth*, *Enos*, &c. And God every where present, hath given this Invention to Nations, which never had Commerce with others. As in *Mexico*, were found Books like *Egyptian* Hieroglyphicks : The *Americans* have an Heraldry.

§. 2. Of the *Phœnician Kings*, especially of *Tyrus*.  
*S. Agenor* living with *Joshua*, *Phœnix* succeeded, after whom, till the Siege of *Troy*, when *Phasis* Governed, we find not who succeeded. In *Jeremy's* time we find *Zidon* and *Tyre* had petty Kings ; and in *Xerxes* time, *Tetraneftus* Ruled that part of *Phœnicia* at the *Persians* Command, and afterwards subdued by *Nebuchadonosor*. *Alexander* also, cast out *Strabo* King of *Zidon*, and put in *Balonimus*, a Poor Gardner, of the decayed Royal Blood, preferred by another Citizen, to whom *Hephestion* offered it by *Alexander's* gift ; more we find not of *Zidon*.

*Tyrus*, sometime a Daughter of *Zidon*, outlived her Mother, and had her own Kings, of which

Twenty in Descent are found in *Josephus*, and *Theophilus Antiochus*, though they differ in the time of their Reigns; and other particulars. *Abibalus* the First, whom *Saron* succeeded, and paid Tribute to *David* and *Solomon*. Others, Named by *Josephus*, and *Theophilus*, Fellow to *Ithabalus*, called in Scripture *Ethbaal*, Father to *Jezebel*, who is there called King of the *Zidonians*, and by *Josephus* King also of the *Tyrrians*. The Third from him, they Name *Pigmalion*, whose Sister *Elisa* Married *Sycheus*, whom *Pigmalion* slew for his Wealth, but was prevented by *Elisa*, who Conveyed it to a Ship, and fled into *Africa*, where she Built *Carthage* 143 Years, 8 after *Solomon's* Temple, and as long before *Rome*, and 289 after *Troy's* Destruction. *Eluleus* succeeded, who overthrew *Salmanassers* Fleet in the Port of *Tyrus*. *Ethobales* succeeded, in whose time *Nebuchodonosor*, after 13 Years Siege, won *Tyrus*. *Baal* succeeded *Ethobales*, and after *Baal* 'twas govern'd by *Judges* successively.

§. 3. *Bozias* believes that the *Tyrrians* proceeded from the *Edumæans*, &c. But is confuted by Scripture, by which it appears, that *Eliphas*, which came from *Theman* to *Job*, was no *Edomite*, nor was that *Theman* in *Edumæa*, but in *Arabia*, East from *Job*, whereas *Edom* was South. *Ismael* had a Son called *Theman*, who by all likelihood gave Name to *Theman* in the East. From whom *Eliphaz*, *Job's* Friend descended. Sube also a Son of *Kethura*, and *Midian* his Brother, of whom came *Bildad*, the *Suite*; and the *Midianites*, at their first settling were sent by *Abraham* into the East, which from *Canaan*, was *Arabia* the Desert, not *Seer* which was South. So in the History of the *Judges*, the *Midianites* and *Amalekites* are said to be of the East: Yet were there of them Dwelling in the South; they were grown so many, that the East could not hold them.

§. 4. *Kings of the Ten Tribes* from *Jeroboam* to *Achab*. §. *Jeroboam* flying from *Salomon* into *Egypt*, to  
H 3 *Sbifhak*

*Shishak* (whom *Eusebius* calls *Osochores*) whose Daughter he Married, as *Adad* the *Edumean*, had his predecessor's Wife's Sister, and were prepar'd by *Shishak*, to shake the Kingdom of *Judea*, that he might pillage it, as he accordingly did in the fifth year of *Reboam*. This Man was exalted to be King of the Ten Tribes, preferring the Policies of the World before God's Service and Honour. To prevent the Peoples falling from him by resorting to *Jerusalem*, he erected the two Calves, &c. *Jeroboam* reigned at *Sichem* Twenty two years. *Nadab* his Son succeeded two years, and was slain by *Baasha*, who rooted out all *Jeroboam's* Seed, and reigned twenty four Years at *Thersa*, and *Ela* his Son succeeded two years, and was slain in his Cups by *Zimri*, who succeeded seven days; but *Homri*, in revenge of *Eli*, besieged him, and made him burn himself, and succeeded; transferring the Regal Seat to *Samaria*, and reigned twelve years.

§. 5. *Ahab* succeeded his Father, married the Daughter of the King of *Zidon*, and embraced her Religion, as *Jeroboam* had his *Egyptian* Wives: *Ahab* was slain after twenty two years. *Ochaziah* succeeded his Father, and dyed of a Fall, in his second year, and his Brother *Joram* succeeded 12 years; who, with Aid of *Juda* and *Edom*, could not subdue *Moab*, who sacrificed *Edom's* Son taken in an Eruption which he made out of the City; whereupon the Siege was broken up through *Edom's* displeasure against *Israel*, for refusing to make Peace with *Moab*, to save his Son, *Amos* 2. 1. *Jehu* slew *Joram*, and succeeded twenty eight Years; whose Son *Jeboahaz* succeeded seventeen years, and was molested by *Aza*. *Joas* succeeded his Father sixteen years; recover'd from *Aram* what his Father lost, and sacked *Jerusalem*.

*Jeroboam* succeeded his Father forty one years; recover'd all from *Hamath* to the dead Sea, and  
*Zacharias*

*Zacharias* his Son succeeded Six Months, and was slain by *Shallum*, who succeeded two Months, and *Menabon* slew him and succeeded ten years, with much Cruelty. *Pekabiah* his Son succeeded two years, and *Pekah* slew him, and succeeded twenty years. In his time *Tyglath Pileser*, King of *Assyria*, Invaded *Israel*, and carried many Captives into *Assyria*: He was drawn in by *Achas* King of *Juda*, whom *Pekah* of *Israel*, and *Rezin* of *Damascus* waited; and first he surprized the Monarchs of *Syria* and *Damascus*, and then *Israel* prepared the way to *Juda*. *Hosea* slew *Pekah*, and succeeded nine years, in whose time *Tyglath Pileser* carried the rest of the Ten Tribes Captives, and re-peopled the Country with *Cuthites* out of *Arabia Deserta*; the *Persians* with *Calaneans*, bordering on *Syria*, and *Sepharims* out of *Mesopotamia*, with the *Avims*, of old inhabited the *Philistins* Land, but now Inhabited *Deserta*, and called *Havai*.

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## C H A P. VIII.

*The History of the Syrians bordering their Tribes  
on the East of Jordan.*

**D** *Amascus* in this Border, most famous for Antiquity, Beauty, Riches, is called the City of Joy, and House of Pleasure. The *Hebrews* think it built by *Hus* Son of *Abraham*; others, as *Jerom* ascribe it to *Damascus*, Son of *Eleasar*, *Abraham's* Steward; but was before *Eleasar*; *David* subdued it in the overthrow of *Adadezar*; but *Rezin*, Servant to *Adadezer*, escaped with the broken Forces, recovered it, and was made King. *Adadezer* returned out of *Egypt*, and forced out *Rezin*, and became King of *Syria* for Nine Descents.



§ 2. Of the first Kings of Damascus, and their growing up. §. That Damascus was of Note in Abraham's days, his Steward is an Argument; what the Government was then, and long after, the Reason of Moses's Story led him not to handle. The first occasion was in David's Reign, who seeking to Establish the command of Israel unto Euphrates, as God had promised, Invaded Adadazer, who was then of the greatest Force in Syria, strictly taken, containing Damascus, Saba, Camath or Ituraa, and Gesbur. Adadazer King of Saba, called to his assistance the Damasceenes, who are not ranked under a King, but after the overthrow. Reson a Commander under Hadadesar, gathered the broken Forces, surprised Damascus, where David had put a Garrison, and was made King there, as it seemeth after David's death. So that as Rebob and his Son Adadazer are the first Kings of Syria; Saba and Toi the first Kings of Camath; so Rezon is the first King of Damascus, which before was commanded by the Kings of Saba, whose Power became formidable to the King of Camath. The next King is Adad of Edom, who coming out of Egypt, whether he fled from David, and finding his Forces too weak to recover Edom, it seemeth he surprised Damascus, and became King of Aram. The next King of Aram was Hezion, whom his Sons Tabremmon succeeded, the Father of Benbadad, who assisted Asa King of Juda against Baasha King of Israel. Almost Fifty years after Benbadad was taken Prisoner by Achab, and promised to restore what his Father had taken from Israel: This was a Second Benbadad, who slew Achab, and Belieged Samaria the second time, and was smothered by Hazael; who succeeded him, and did much mischief to Lud, but brought Israel to a low Ebb, 2 Kings 13. 7.

1 Judg.

§ 3. Of the later Kings was Benbadad, two or rather

rather three, who lost what *Hazael* had gotten; three other succeeded of the same Name, in one of whose times *Jeroboam 2d.* recovered *Damascus* it self, and *Chamath* to *Israel*, which by *David's* Conquest had belonged to *Juda*. *Rezin* the 10th, after *Adad 1st*, molesting *Achas*, and was taking *Elatb*, is, by *Achas's* Procurement, taken, and Slain by *Tiglath Pileser*, and the Kingdom of *Damascus* dissolved.

§. 4. Of lesser Kingdoms in *Syria*, *Gessur*, where *Talmal* reigned after *Anmibur*, *Sopbena*, or *Syria Salba*, or *Cælosyria*, had *Rebob* and *Adadazer* after him; whose Kingdom translated to *Damascus* by *Rezin*, ended with the Kingdom of *Israel*, not long after *Ninus's* Race in *Sardanapalus* had been ended by *Phul-Beleebus*, Father of this *Tiglath*, whose Son *Salmanassar* led *Israel* Captive, as his Father had *Damascus*; *Senacharib*, Son of *Salmanasser*, attempted *Jerusalem* in vain; but 132 years after *Israel's* Captivity, it also went to *Babylon*.

N. Damascenus  
Numb. 12.  
in success.

§. 5. *Hierusalem*, in *Joshua's* days, had *Adonizedek* for King, and was not inferiour to *Hozar* the chief of all *Canaanites*. This City of old, called *Jebus*, Inhabited of by *Jebusites*, and therefore likeliest to be Buildd by *Jebuseus*, the Son of *Canaan*, and not by *Melchisedek*; for it could not be in *Abraham's* way returning from his Victories; but rather that *Salem* by *Jordan*, of which we spake in *Manasses*. Though *Joshua* slew their King, yet they held out 400 Years till *David* won it. *Solomon* so perfected the Strength, Beauty, and Riches of it, (besides the renowned Temple) that the World had not the like: That Ditch hewn out of the Rock, Sixty Foot deep, and Two Hundred and Fifty broad, with Walls, Gates, and Pallaces, defended One Hundred Fifty Thousand Men, besides Women and Children. It endured many changes: *Sbishak* of *Egypt* Sackt it; so did *Joas* of *Israel*; but *Nebuchadonozor* fulfilled all Gods Judgments, threatened,

ned, and made way to Seventy Years Desolation, and Captivity of City and People. After the restoring by *Cyrus*, *Bagoses Lieutenant*, and *Artaxeres* spoiled it; and after *Alexanders* Empire was divided, *Ptolemy* the First, pretending to Offer Sacrifice; then *Antiochus Epiphanes*, and *Apollonius* his Lieutenant after him spoiled it; and *Pompey* long after took it. But after all Repairs, that wicked *Herod* did so Re-edifie, and Adorn both Temples, and Cities, that it far exceeded what *Solomon* did; continuing in this state, about Forty Years after our Saviour's Death. *Titus* invested it till it was taken, and Demolished it, in which by Famine, Pestilence, Sedition, and Enemies Sword, 1100000 were consumed, 65 Years after being in part repaired. *Elius Adrian*, for a new Revolt Overthrew all, and Built another, which he called *Elia Capitolia*; and Decreed that never Jew should dare after to enter, or from high place look to behold it. Yet after the Christian Religion flourished in *Palestine*, it was Inhabited after by Christians 500 Years; and then it was taken by *Egyptian Sarazens*, and held 400 Years; and then regained by *Godfrey Bouillon*, and so continued 88 Years, when the Souldan of *Egypt* won it; but lastly, *Selim* the Turk took it, and called it *Cusunbaris*.

§. 6. Malicious Reports of the Heathen, as *Quintilian*, *Diodor*, *Strabo*, *Justin*, *Tacitus* touching the Jews Original, answered by *Josephus*, against *Appion*, and *Tertullian*, in his *Apologet*.

## C H A P. IX.

*Memorable things from Joshua, to Jephtha, and the Destruction of Troy.*

§. 1. **I** U D A, by Gods Directions took the Management of the War, after *Joshua* was Dead. *Caleb* with *Phineas*, and the assistance of Seventy Elders were in *Joshua's* time, Commanding in Chief. Their Achievements we read, *Judg.* 1. as also of the other Tribes, which sought to establish their own Territories. What befel them after, upon their making Peace with the *Canaanites*, and their affliction 8 Years, and how *Othniel*, the Son of *Cenas*, Younger Brother to *Caleb*, delivered them from *Chusban* a King of *Mesopotamia*, who Oppressed them, we read in Scripture. How long it was between the Death of *Joshua* and *Othniel*, is uncertain; though it could not be a short time, considering what Wars followed; and the Surprize of *Laiſh* by the *Danites*, and their Warring with *Benjamin* are thought to be in this interim; which War so weakened them, that they could not so strongly resist their Bordering Enemies.

§. 2. *Othniel* Governed 40 Years, in whose 20th year *Pandarus*, Fifth King of *Athens* entred, and Reigned 40 Years, Father of *Eriſtheus*, and *Progne* and *Philomela* in the Fables. *Cadmus*, about this time obtained *Thebes*, which *Amphion*, and *Zethus* Governed after. *Triptolemus* is placed first by *Augustine*; of whom, and the rest, Authors so disagree, that I desire to be excused, if I Err with better Judgments, whereto I submit. For if the first Authors had but a borrowed uncertain light from other Conjectures, all our labour in Example to uncover the Sun, is for ought I see a more over-shading.

§. 3. *Ebud*

§. 3. *Ebud* was next, who Delivered *Israel* from *Eglon*, King of *Moab*, after 18 Years Misery. *Samgar* his Successor, freed them from the *Philistins*; so from *Othoniel's* Death 8 Years expired: *Elimelek*, went to *Moab* in *Ebud's* days, and *Ruth's* Story is referred hither. *Adonius*, King of the *Molossians* in *Epirus*, had by *Ceres* his Wife, a Fair Daughter called *Proserpina* (a common Name of such) whom *Peribæus* intending to steal, drew *Theseus* into the attempt, which being discovered, *Aidonius* surprized them, cast *Peribæus* to *Cæsar* his Master, and kept *Theseus* Prisoner, till *Hercules* delivered him by a strong hand. *Pindus's* Mountains in *Epirus*, of which *Oeta* is Chief, whence *Acheron* springeth. *Eristheus*, was King of *Athens*, whose Daughter *Orythia*, *Boreas* King of *Thrace* Forced. *Tereus*, King of *Phocis* in *Greece*, Inhabited by *Thracians*, Married *Progne*, the Daughter of *Pandarius*, and Ravished her Sister *Philomela*, and cut out her Tongue, for which *Progne* killed his Son *Itys*, and made Meat of him for *Tyrus*, and fled to *Athens*. *Tros* began to Reign in *Pardania*, the 47th Year of *Ebud*, about which time *Tantalus* was King of *Lydia*, not *Phrygia*; whose study of Wisdom made him neglect the Pleasure of Riches, of which he had great Plenty: Others said his covetous Mind made him miserable, whereof grew that Fable, &c. Here the Author is out, Taxing the unfolding of Secrets to Vulgars, perverting *Mar. 4. 11. Cecrops 2d. & 7th.* King of *Athens*, and *Arrius*, Thirteenth King of the *Argives* now Reigned the first 40 Years; the other 31, toward the end of the 8 Years *Pelops* lived, of whom *Peloponnesus* took Name: *Titius* Tyrant of *Panopea*, in *Phocis*, slain by *Apollo*; *Admetus*, King of *Thessaly*, *Perseus* of *Peloponnesus*, and *Medusa* slain by *Perseus* Souldiers, of whose Blood sprang *Pegasus*, *Belerophon's* Horse, with which he slew *Chimera*, a Pyrat of of the *Lycians*. *Ion*, of whom the *Athenians* are called *Ionians*, or rather of *Iovan*, &c.

§. 4. The

§. 4. The former 80 Years of Peace and Plenty, having bred security, it brought forth neglect of Gods Commandments, and their ripe Sins called for God's Judgment, who raised *Jabin* King of *Hazor*, who laid an heavy yoke on *Israel* 20 Years, keeping his chief holds, even in *Naphtalim*, and reduced them to such a weakness, as among Forty Thousand a Weapon was not seen. But as Volumes may be gathered of Examples, proving all Power is the Lords, how impotent soever his means be; so now the Lord set it out in delivering *Israel*; two Women, *Deborah* and *Jael*, striking the chief stroke. Thus Forty Years were expired under *Jabin*, *Deborah*, and *Barac*.

*Argos's* Kingdom, which had continued 544 Years; was Translated to *Micene*, Built by *Perseus* Son of *Danae*, Daughter of *Acrisius* King of *Argos*. The King of *Argos*. The King of *Argives*, we find *Inachus*, whose Daughter *Io*, was the Egyptian *Isis*, *Phoroneus*, *Apis*, *Argus*, *Piraeus*, *Phorbas*, *Triops*, *Crotopus*, *Sibelenus*, *Donaus*, *Lynceus*, *Abas*, *Acrosius*, *Pelops*. After the Translation to *Micene*, *Perseus*, *Sibelenus*, *Eurytheus*, *Atræus*, Son of *Pelops*, *Agamemnon*. *Egyptus*, *Orestes*, *Tisamenus*, *Penthius*, and *Cometes*. *Midas*, now King of *Phrygia*, and *Ilius* who Built *Ilium*, Contemporaries with *Deborah*.

§. 5. *Barac* was no sooner dead, but *Israel* returned to their impious Idolatry, and God raised up the *Midianites*, assisted with the *Amalekites* to infest them; yet his Compassions, which never fail, raised them up a Deliverer, *Gideon* the Son of *Joash*, whose story is largely set down in Holy Scripture. His severities in the revenge upon *Succoth* and *Penuel*, his own Sons found shortly after his death: For the debts of Cruelty and Mercy, were left unsatisfied. And because he Converted the Gold into an Ephod, a Garment proper to the High-Priest, and set it up in his City *Ophrah*: as it drew *Israel* to Idolatry, so

was



was it the destruction of his own House. *Agæus* Son of *Pandæon* now reigned in *Athens*: *Euristheus* in *Micene*, whom *Atreus* succeeded, who killed *Thyestes* his Brother's Children, and feasted their Father therewith, which Cruelty was revenged on him, and *Agamemnon* his Son, and all his Linage, by a natural Son of *Thyestes*. *Minos* was now King of *Crete*, whose Wife *Pasiphaë* inamoured of *Taurus* her Husband's Secretary, *Dædalus* being her Pander, had a Child by him, and another at the same Birth by *Minos*, of which grew the Tale of the *Minotaurs*. *Dædalus* upon discovery, fled with *Icarus* in two Boats with Sails, unto *Cocalus* King of *Sicily*: In the flight, *Icarus* was drowned, and *Minos* was slain in pursuing *Dædalus*, whom *Cocalus* defended. *Sphinx* a Woman Robber by Sea and Land, upon the Borders of *Corinth*, was overcome by *Oedipus*, Commander of the *Corinthian* Forces; her Swiftneſs and Cruelty bred the Tale of her Wings, and Body of a Lyon. *Anteus* the strong and cunning Wrestler near *Hesperides* in *Mauritania*, lived about this time.

§. 6. The *Argonauts* Expedition fell out about *Gideon's* Eleventh Year. Many Fabulous Discourses have been hereof written, and mystical Expositions made, but *Dercilus's* Opinion is most probable. That *Jason* with the Harvest-men of *Greece*, went by Ship to rob *Colchos*, enriched by certain steep falling Torrents, not far from *Caucasus*, which wash down many Grains of Gold, which the Inhabitants get by setting many Fleeces of Wool in those Water-falls. The many Rocks, Straights, Sands, and other difficulties in the Passage between *Greece* and *Pontus*, are Poetically converted into fierce Bulls, Armed Men rising out of the Ground, *Syrens*, a Dragon cast asleep, &c. by *Orpheus*, one of them.

§. 7. *Abimelech*, *Gideon's* natural Son, Ambitiously Fought, and got what his Father had refused as unlawful, without special direction, a Ruler over  
God's

God's peculiar People ; and for his Establishment in his Usurped Power, he slew Seventy Brethren upon one Stone; *Jotham* the youngest, only escaped this unheard of Inhumanity. Such is Human Ambition ; a Monster which neither feareth God, nor respecteth Nature, and forgetteth the All-powerful Hand, whose Revenge is without date. All other Passions and Affections which torment the Souls of Men, are by Contraries oft-times qualified ; but this darling of *Sathan*, and first-born Sin that ever the World knew ; more Antient than Human Nature, looketh only toward the end, which it self sets down ; forgetting nothing how Inhuman soever, that may conduce thereto, and remembers nothing that Pity or Religion can offer to the contrary. As for the deplorable effects that such attempts have had, it ascribes to the Errors or weakness of the Undertakers, and rather praiseth the Adventure, than fears the like Success. The *Sechemits* in a vain Glory to have a King of their own, readily condescended to his Ambitious motion, imbrue themselves with him, in the Blood of Innocents, and fit themselves to partake with him in the Vengeance fore-told by *Jotham*.

The *Tapithæ* and *Centaurus* made War about this time against the *Thebanes* ; these were the first in those parts which learned to ride on Horses ; so that coming from the Mountains of *Pindus* on Horseback, they were thought compounded Creatures.

*Thola*, of *Iffachar*, govern'd after *Abimeleh* 23 Years, and *Fair* 22 years after him. *Priamus*, after that sacking of *Ilium* by *Hercules*, being Ransomed, began to Reign, having rebuilt *Troy*, and enlarged the Dominion almost over all the lesser *Asia*. Of Fifty Sons, he had Seventeen by *Cuba*, Daughter of *Gisseus* King of *Thrace* : *Paris*, one of them, attempting to recover his Aunt *Hessone*, carried in- See cap. 1. to Greece by *Hercules*, took *Helena* the Wife of *Menelaus*, &c. 4. Sect. 2.

*Theseus*

*Theseus*, the Tenth King of *Athens*, in his Father *Ægeus*'s Reign he put himself among the Seven young Men, which the *Athenians* sent for Tribute yearly to *Minos* King of *Crete*, who gaining *Ariadne* the King's Daughter's Affection, received of her a Bottom of Thread, by which to conduct himself out of the *Labyrinth* after he had slain the *Minotaur*, that is, the Son of *Taurus*, begotten of *Pasiphae*, to whom those Youths were committed, &c. He took *Hippolita* the *Amazon* Queen, Prisoner, and by her had a Son *Hippolitus*, whom he after sought to kill upon his Step-mother *Phædra*'s false Accusation, whose incestuous Caresses he had rejected : In his Escape, he had received many dangerous Wounds, of which being Cured, the Tale of *Esculapius* grew, &c. After much good done to the ungrateful multitude, they banish'd him. They say he stole *Helen* from *Aphidna*, in the First Year of *Jair*, according to *Eusebius*, which is not probable, seeing she should prove Fifty Years old at the fall of *Troy*.

Under the two former Judges in *Assyria*, reigned *Mitresus* and *Tautanes* after, and in *Egypt*, *Aménophis* Son of *Ramses*, and *Anemenes* after him. In *Sicyonia* reigned *Thyæstus* the Twenty second King, Eight years ; *Adrastus* succeeded Four years ; then *Polyphides* the Thirteenth. *Mueschea* succeeded *Theseus* King of *Athens*.

§. 8. The *Theban* War, the most antient that ever the *Grecian* Writers handled, hapned in this Age, wherein *Greece* continued but salvage, holding and getting all by strong hand, Robbing by Sea and Land, little using Merchandise, and not acquainted with Money ; and having few walled, and but small Towns. As some latter idle Chroniclers wanting good Matter, fill their Books with Reports of Feasts, dry Summers, &c. So they which write of *Greece* then, tell us of great Floods ; Metamorphoses of Men-killing Monsters ; Adulteries of their Gods,

Gods begetting Mighty Men, &c. This Theban War, (the first Grecian Story of Note,) arose upon the disagreement between *Eteocles*, and *Polynices*, Sons of *Oedipus*, Son of *Laius* King of *Thebes*. These Brethren having Covenanted to Rule by Course; *Eteocles* beginning, was unwilling to lay down a Scepter once taken into hand, which forced *Polynices* to fly to *Adrastus* King of the *Argives*, who gave him a Wife, and raised Forces to re-establish him in *Thebes*. *Eteocles* withstands the Force, and both Armies, after great loss, desire the Brethren to end the Quarrel by a single Combat, in which both lost the day, with their Lives; and, yet another Battel was fought, in which the *Argives* were discomfited and fled, and of the Commanders, only *Adrastus* came to *Athens*. At his request, the *Argives* sent Forces under *Theseus* against *Creon*, Governour of *Thebes*, for denying Burial to the slain *Argives*, who took the City and buried the slain. But this contented not the Sons of the Noble *Argives*, who Ten years after, levied new Forces, and forc'd *Laodamas*, Son of *Eteocles*, to fly, and some says he was slain; the Town was destroyed, but repaired by *Thersander*, Son of *Polynices*, who reigned after, and led the *Thebans* to the War of *Troy* shortly after.

§. 9. *Jephtha* judged *Israel* Six years, and relieved them from the Oppression of the *Ammonites*, which lay heavy upon the Tribes on the East of *Jordan*, along *Gilead*. He defended the *Israelites* Right against the *Ammonites* Claim, both by Reason and the force of Arms; and drove them, not only out of all those Plains, but also over the Mountains of *Arabia*, to *Minneh*, and *Abel* of the Vine-yard: As for his Vow, the Opinion that he did not Sacrifice his Daughter, is more probable. The *Ephraimites* quarrell'd with *Jephtha*, who slew in that Encounter 42000, which so weakened the Land, that way was thereby made to their future Calamities, and most grievous

Slavery under the *Philistines*, that ever they indured. *Abdon* succeeded, and judged Seven years. *Elon* after him, Ten. The Seventy, and *Eusebius* hath him not.

## CHAP. X.

### Of the War of Troy.

§. 1. **H** *Abdon* Succeeded and Judged *Israel* 8 Years. The *Philistines* 40 Years Tyranny cannot be from the 9th of *Jair*, to the end of *Abdon*, as some would have it ; for then *Ephraim's* strength had been so diminish'd, as not to have quarrel'd with *Jephtha*; or being able to bring 24000 Men into the Field, they would not have neglected a common Oppressor, to fight against a Brother; those 40 Years must therefore be supplied elsewhere, as from the death of *Abdon*, till after *Sampson*. *Troy's* Destruction seemeth to fall upon the 3d Year of *Abdon*, after 10 Years Siege, began about the 3d of *Elon*. The Original and Continuance of the Ancient Kings are uncertain; but it is commonly held that *Teucer* and *Dardanus* were the first Founders of that Kingdom, of which, *Teucer* the first, according to *Virgil*, Reigned before *Dardanus* built *Troy*, and came out of *Crete*; though *Reineccius* following *Diodorus*, think him a *Phrygian*, and Son of *Scamander*. *Dardanus*, Son of *Elektra*, Daughter of *Atlas*, and Wife of *Jupiter*, had for his second Wife *Boetia*, Daughter or Niece of *Teucer*. As for this *Atlas*, I take him rather for an *Italian*, than *African*, and *Jupiter* to be more ancient than he, whose Children liv'd about the *Trojan* War. Touching

ing the Destruction of *Troy*, *Diodorus* maketh it to be 780 Years before the 94th Olympiad, which is 408 before the first. *Dionysius Halicarnassus* agrees hereto, placing *Rome's* Foundation in the first of the seventh Olympiad, which is 432 after the fall of *Troy*. *Solinus* also makes the Institution of the Olympiads by *Iphitus*, 480 years later than *Troy's* Destruction; the Destruction then being 408 Years before the Olympiads. *Eusebius* leadeth us from *Dardanus*, through 4 Kings Reigns, by the space of 225 Years. For *Laomedon's* time he takes it upon trust, from *Amnius*, out of *Menetbo*.

§. 2. *Helen's* Rape by *Paris* Son of *Priamus*, all agree to be the Cause of the *Greeks* taking Arms; but what mov'd him to that Undertaking is doubted. *Herodotus's* far-fetched Cause hath no probability, as have they which say he enterpris'd this Rape to procure the Re-delivery of *Hesione*, King *Priamus's* Sister, taken away by *Hercules*, and given to *Telamon*; yet I do not think this was the ground of *Paris's* attempt, but rather his Lust, which was an usual incitement in those days, as *Thucydides* sheweth; whereupon none durst dwell near the Sea-Coast. *Tyndarus* also, the Father of *Helen*, remembering that *Tesens* had Ravished her, caused all her Wooers, which were most of the principal *Greeks*, to Swear, that when she had chosen an Husband, they should joyn in seeking her recovery, if she were taken away; which Oath taken, she chose *Menelaus*. Thus the *Grecian* Princes, partly upon the Oath, and upon the Reputation of *Agamemnon* and *Menelaus*, were drawn into this business of the *Trojan* War. The Fleet was 1200 Sail of small Ships, meet for Robbing, the greatest carrying but 120 Men; so that the Army might be 100000. which argueth the *Trojan* Power able to hold out against such Forces so many Years. But their aids out of *Phrygia*, *Lycia*, *Misia*, *Amazonia*, *Thrace*, yea *Assyria*, were great.



§. 3. The *Greeks* being prepared, sent *Menelaus* and *Ulysses* Embassadors to *Troy*, to demand *Helen*; and as *Herodotus*, from report of an *Egyptian* Priest makes it probable, were answer'd, that *Paris* in return being driven by storm into *Egypt*, *Helen* was taken from him; which Report, *Herodotus* seeketh by Reason to confirm. But whatsoever the Answer was, the *Greeks* incensed, set forward to *Troy*, notwithstanding *Chalcas* the Soothsayer objected great difficulties, &c. Their Names under the Command of *Agamemnon*, were *Menelaus*, *Achilles*, *Patroclus*, &c.

§. 4. After their Landing, in the first encounter, *Patroclus* was slain by *Hector*, and others; but want of Victuals soon distressed the *Greeks*, who were forced to imploy a great part of their Men to and fro in seeking relief for the Camp, by Sea and Land. And *Herodotus* Report is credible, that after the first Year, 'till the tenth, the *Greeks* lay little before *Troy*, but rowed up and down by Sea and Land for Booties and Victuals, wasting the Country round about. But being all returned to the Camp, the tenth Year a Pestilence fell among them, and a Dissention about dividing their Captive Virgins, which made *Achilles* refuse to Fight, because *Agamemnon* had taken away his Concubine. But after his Friend *Patroclus*, to whom he had lent his Armour, was slain by *Hector*, and pillag'd of his Armour, as the manner was, *Achilles* desirous of Revenge, was content to be reconcil'd, upon *Agamemnon's* seeking to give satisfaction by Gifts and Restitution of his Concubine *Briseis*. After this, in the next Battel, *Achilles* slew *Hector* (though *Homer's* Narration of his flying about the City thrice be unprobable) and drew him at his Chariot about the Field, and then sold his Body to *Priamus* at a great rate. Not long after, *Paris* reveng'd that Cruelty, and slew *Achilles*, though Authors differ in the manner.

§. 5. *Troy* at length was taken, either by the Treachery of *Aeneas* and *Antenor* opening the *Scæan* Gate, whereon was an Image of an Horse, or that the *Greeks* by an Artificial Engine, like to an Horse, batter'd the Walls as *Romans* did with a Ram, or scal'd the Walls at that Gate suddenly, while the *Trojans* slept securely, upon the departure of the *Greek's* Fleet to *Tenedos* the day before, &c. The Wooden-Horse fill'd with Armed Captains is improbable. The numbers slain on both sides, 600000 *Trojans*, and 800000 *Greeks* is Fabulous; so is the report of many Nations in those parts, striving for a descent from the remainders of *Trojan* Princes; though it be probable the *Albans*, and from them the *Romans* came from *Aeneas*, and first *Padanus* from *Antenor*.

§. 6. The *Greeks* after their Victories, tasted no less Miseries than the *Trojans*, by division of Princes, separating in return; Invasion of Borderers, and Usurpation of Domesticks in their absence; and Tempests at Sea; so that few returned home; and of them, few joyned their own. The rest driven on strange Coasts, gladly planted where they could, some in *Africk*, some in *Italy*, *Apulia*, *Cyprus*, &c.

## C H A P. XI.

*Of Sampson, Eli, and Samuel.*

§. 1. **O**F *Sampson*, read *Judges* 13, 14, 15, and 16. In whose Story observe, 1. His Mother is forbidden all strong Drink, and unclean Meat, as that which weakneth the Child conceived, 2. The Angel refused Divine Worship, which proveth, the Diviners Angels which accept Sacrifices, are Devils. 3. Whom no Force could overthrow,

Voluptuousness did. 4. Though he often revenged *Israel*, yet he delivered them not, *Chap. 13. 11.* Lastly, his Patience was more provok'd by Contumely, than Pain, or Loss.

Of *Eli*, see the First Book of *Samuel*. He is the first of the stock of *Itbamar*, that obtained that High-Priesthood, which continued in his stock, until *Solomon* cast out *Abiathar*, and put in *Zadok*, descended from *Eleazer*, 1 *Kings* 2. 26, 35. In his time, for the Sins of the Priests and People, the Lord gave his Ark, the Sacrament of his Presence, into the hands of the *Philistins*, as he did his Temple, to be destroyed by the *Chaldeans*, and after by the *Romans*, because they put more Confidence therein, than in the Lord himself, whose Law they would not observe. Whereas, after the Captivity, and in the time of the *Machabees*, while they feared the Lord, they were Victorious without an Ark, more than they were when they guarded themselves with the Sign, void of substance. *David* also knew the Ark was not made for an Ensign in the Field. The *Trojans* believed, that while the *Paladium*, or Image of *Minerva* was in the City, it should never be overthrown. The Christians also carried into the Field, in the last Fatal Battel against *Saladine*, the Very Cross (as they were made to believe) whereon Christ died, and yet lost themselves, and the Wood. But *Chrysostom* said well upon St. *Mattbew*, (if that be his work) of them which wore part of St. *John's* Gospel about their Necks, for an Amulet, or Preservative, *If the words profit thee not in thine Ears, how can they about thy Neck?* For it was neither the Wood of the Ark, or of the Cross, but the Reverence of the Father that gave them, for a memory of his Covenant, and the Faith of his Son, which shed his Blood on the other, for Redemption, that could or can profit them, or

us, either in this Life, or after it. The Holy story telleth us, how after this Victory of the *Philistins*, the Ark of God was in Captivity; yet they overthrew the *Philistin's Dagon*, and brake off both Head and Hands, to shew he had neither Wisdom nor Power in God's Presence; and that God and the Devil cannot inhabit in one House, or one Heart. If this Idol then could not endure the representation of the true God, what Marvel is it, that when it pleased him to Cloath his only Begotten with Flesh, and sent him into the World, that all the Oracles wherein the Devil derided and betray'd Mortal Men, lost Power, Speech, and Operation at that instant? For when the true Light, which never had any beginning of Brightness, brake through the Clouds of a Virgins Womb, shining upon the Earth, long obscured by Idolatry, all these stinking Vapours vanished. *Plutarch* rehearseth, a Memorable History of that Age, of the death of their great God *Pan*, but could not find the true cause thereof, &c. God also plagued the *Philistins*, as well as their God, and forced them to return his Ark, and to give him Glory, after they had tried all their wit to the contrary. See the Story. Thus God is acknowledged of his Enemies, as he had been of *Pharaoh*, and was after of *Nebuchodonexer*, *Darius*, &c.

§. 3. Of *Samuel's* Government, 1 Sam. 7. He descended of *Korab*, 1 Chron. 6. 22. for his Father *Elcana*, a Levite of Mount *Ephraim*, came of *Korab*, the Son of *Izaar*, Son of *Cheash*, Son of *Levi*. His Mother, after long Barrenness, obtained him by earnest Prayer, to avoid the reproach of Barrenness, as it was esteemed, considering it was God's Promise, *Deut.* 7. and Blessing to *Adam*, and *Abraham*, &c. Under his Government, the Lord freed *Israel* from the *Philistins*, who at his Prayers, were

were miraculously overthrown; as were the *Amalekites*, at the Prayer of *Moses*. He Ministred Justice at three fit places: Of which, see *Cap. 12. §. 1.*

## C H A P. XII.

### *Of Saul, the First King of Israel,*

§. 1. **T**H E deliberation to change the Government into a Kingdom, arose upon *Samuel's* being grown unable to sustain the Burthen of so careful a Government, which he put over his Sons; who failing of their Father's Care and Uprightness, and relishing nothing but Gain, sold Law and Justice to the best Chap-men. The Elders observing this, and that the Old Man, though a Prophet, yet as a natural Father, discerned not his Sons Errors; and remembring the lamentable success of *Elis*'s Sons Rule, saw no other way to put them off, than by desiring a King. This Motion displeased *Samuel*, who seeking Counsel from God, as in a Cause of so great consequence; he was order'd to hear the Voice of the People; yet so as God accounted it a Wrong to himself, rather than to *Samuel*, and therefore commanded him to declare unto them, the Inconveniencies and Miseries which shall befall them under that Government. All which are not intolerable, but as have been, and are still born by Subjects free Consent. But the Oppressions threatened, *verse 14, &c.* give an occasion to the Question, Whether a King fearing God, or  
one

one which will Rule by his own discretion, and playeth the Tyrant, be here set out, as some judge; or that the Text only teacheth, what they ought, with patience, to bear at their Sovereigns hand, as others judge. The first ground themselves upon *Deut.* 17. 14. &c. and on the words of the Text, which do not say, he *may*, but he *will* do so and so, shewing, what Power, severed from Piety, will do, as in *Achab's* Example, contrary to the Law, *Deut.* 16. 18. The Arguments on the other side are largely handled in that Discourse of free Monarchies, which I shall not take upon me here to Insert.

This change of Government God fore-told, *Gen.* 15. and 17. and 49. and provided for the direction of it by Laws, *Deut.* 17. But whether the Reasons which move most Nations, moved them to choose a Monarch, or thereby to be cleared from the Sons of *Samuel*, doth not so plainly appear; for neither Perswasions nor Threats could draw them from their desire of a King.

§. 2. *Saul's Election.* §. *Samuel* by God's direction, having yielded to the People, returned to his City *Rama*, expecting the Lord's direction, touching the King to be chosen, which the Lord accordingly performed, giving him warning the day before, *Samuel* hereupon, prepared to entertain whom God should send; and *Saul* intending nothing less than a Kingdom, found it, and was Anointed, and Confirmed by signs given him by *Samuel*, and returned home. Thus God oft by meanest occasions, ordereth the greatest things, and in *Moses* and *David's* Calling from feeding Sheep, *James* and *John* from Fishing, &c. Among the Signs given to *Saul*, one was of the Company of the Prophets; not such as by divine Revelation fore-told things to come, as *Moses*, *Joshua*, *Samuel*, &c. but such as were exercised in Expounding Scriptures, as were those,  
1 Cor.



1 Cor. 14. at which time God changed his Heart from a Vulgar condition to a Kingly. After this, another Assembly at *Mispech*, Saul was Published, and designed King by God, and accepted of the People, and saluted King.

§. 3. *Saul's Establishment after his Victory against the Ammonites*, 1 Sam. 11. The *Ammonites* attending the Advantage of Times, for recovery of their Territories taken from them by the *Amorites*, having in vain attempted it in *Jephtha's* days, finding *Israel's* weakness by long oppression of the *Philistins*, who had disarmed them, had also slain 34000 of them, and that 50000 perished about *Bethshemes*, and their King was not yet so acceptable to all his Subjects, who were encouraged to begin with *Jabesh Gilead*, so near unto them. Saul to shew himself King, being probably descended of one of the Four Hundred Virgins taken from the *Gileadites*, undertook the relief of *Jabesh*, assembling 330000 Men, and Defeated the *Ammonites*. Hence *Samuel* drew them all to *Gilgal*, where Saul was again Confirmed King; where also *Samuel* exhorted them to fear the Lord, and rehearsed his own Justice. After a Years Reign, Saul chose him a strong Guard of Three Thousand, 1 Sam. 13. 2.

§. 4. *Saul's Disobedience and Rejection*. §. *Jonathan* with his Regiment of 1000, surprised a Garrison of the *Philistins*, which some judge was in *Caratjearim*, where was the Ark; but *Junius* taketh it to be *Gebah* in *Benjamin*, near *Gibba*, where *Jonathan* stayed with his Thousand; so that though the *Philistins* were much broken under *Samuel*, yet they held some strong places in *Israel*, of which this was one, whose Surprise so enraged them, that they gathered together the greatest Forces, mention'd 1 Sam. 12. while Saul was at *Gilgal*, expecting *Samuel*, as he had been required, 1 Sam. 10. 8. But because *Samuel* came not so soon as Saul expected, he

he hastened to Sacrifice, taking the Office of a Priest on him, as some think ; or, as others judge, he in diffidence, and distraction upon the *Philistins* Power, and his Peoples deserting him, attended not the Prophet's coming to direct him, and pray for him. For *Samuel* had sharply reprov'd and threaten'd him with great Indecency, had he not had extraordinary warrant from the Lord. So they departed each from other. *Saul* being come to *Gibeab*, his own City, being of strength ; his Forces were but 600 between him and *Jonathan*, and of these not one had Sword or Spear, of which the Reason is rendred in the Text. The like Policy *Nebuchadonoxer* us'd in the Conquest of *Judea*, and *Dyonisius* in *Sicily*. It may be, the other *Israelits* had some, though these Six hundred had not, for they might gain some at the overthrow of the *Philistins*, and *Ammonites*. As for the Weapons the *Israelites* used in these Wars, they were Clubs, Bows, and Slings, wherein they were expert, 1 *Chr.* 12. 2. and their Victories were rather extraordinary, as by Thunder or Astonishments sent from God, as in this next Overthrow by the hand of *Jonathan* and his Armour-bearer, wherein God set them at dissention, *cap.* 14. 10. So that the *Israelites* needed no Swords, when every *Philistin's* Sword supplied the want. After this Victory, *Saul* undertook by turns, all the bordering Enemies, and by special Commandment, the *Amalekites* in *Arabia Petraea* and the Desert, ravaging from *Havila* to *Shur*. But for presuming contrary to God's express Charge, to spare *Agag*, &c. he was utterly rejected of the Lord, for all his pretence of Sacrifice ; and *Samuel* never after visited *Saul*.

§. 5. *Samuel* fearing to Anoint another King, as God willed him, is directed how to do it safely. So that by cautious care to avoid danger, he did no way derogate from God's Providence ; seeing the Lord himself

himself, tho' All-sufficient, instructed *Samuel* to avoid *Saul's* Fury, by the accustomed cautious ways of the World ; and therefore Men neglecting of Prayer to God, and exercise of that Wisdom he hath indued the Mind of Man with, for his preservation, are stupified with the Opinion of Fate, &c. *Jesse* having presented all his Sons, but *David*, to *Samuel*, he only whom the Father neglected, is chosen of God, and anointed by *Samuel*. The *Philistins* in the mean time considering how *Saul's* Power increased, while they sat still, and doubting least *Israel* might become able to revenge themselves, if they were suffer'd thus to encrease, thought it good to offer a new Check, presuming of their own Abilities and former Successes ; as for late Disasters, they might suppose the one was by a casual Tempest, and the last by a mistaken Alarum, which wrought needless fear, and put the Army to Rout. Having therefore taken the Field, Encamping near *Saul's* Army, and both keeping their ground of advantage, they maintained some Skirmishes, not joining in gross ; which the *Philistins* had cause so fear, considering their late Success, and thereupon perhaps, provoked to single Combat with their Giant, upon Condition of a general subjection of the vanquished Nation, in their Champion. This gave occasion to *David*, now to make a famous entrance into the publick notice of the People, with the success Recorded in Scripture. By this Victory, *David* fell under the heavy displeasure of *Saul*, by reason of his great Merits ; whereupon he became a Convert Tyrant, faithless to Men, and irreligious to God, as the History sheweth, which brought him to the end we read of.

§. 6. Of such as lived with *Samuel* and *Saul*. §. *Aeneas Sylvius* began to Reign over the *Latins* in *Alba*, about the 11th year of *Samuel*, and Reigned Thirty one years. The same year *Dorcillus* began in *Assyria*, being

being the Thirty first King, and Reigned Forty years. The *Dores* which came with *Heracles*, obtained *Peloponnesus* in this Age. Here follows the Account of the First Planters of *Greece*, from *Japetus*, Father of *Prometheus*, Father of *Deucalion* and *Pyræa*, King and Queen of *Theffaly*, of whom came *Helen*. Father of *Xuthus*, *Dorus*, and *Eolus*. *Xuthus* fled to *Eriothus* of *Athens*, of whose Daughter came *Achæus* and *Ion*. *Achæus* for a slaughter, fled to *Laconia* in *Peloponnesus*, and gave it his Name, and after, recovered *Theffaly*. *Ion* was made Governour of *Attica*, which he brought into a civil Course, and Planted *Syciona*, then called *Egiolio*, and Married *Helice* the Kings Daughter, of whom also the Land took Name. *Dorus* second Son of *Helen*, Planted about *Parnassus* and *Lacedemon*; but when the *Heracles*, Nephews of *Hercules*, Invaded *Peloponnesus*, the *Dores* assisting, they expelled the *Achæans* in *Laconia*, who seeking Habitation, drove out the *Ionians*, who sailed into *Asia*, on whose West Coast they Built Twelve Cities. *Hercules*, Ancestor of the *Heracles*, and his Twelve Labours of Fabulous Poets rehearsed. Sure it is *Greece*, was oblig'd to him for freeing it from many Tyrants and Thieves, which oppressed the Land in the Reign of *Euristheus*, who employed him therein, being Jealous of him for his Virtue and Descent from *Perseus*. His Children after his Death, fled to the *Athenians*, who assisted them against *Euristheus*, whom they slew; but upon the death of *Hyllus*, Son of *Hercules*, slain in Combat by *Ecbenus* King of *Tegeates* in *Arcadia*, who assisted *Atreus*, Successor of *Euristheus*, they were to leave the Country for one Hundred years, now expired, when they returned under *Aristodemus*, when *Tisamenus* was King of *Achaæa*.

§. 7. *Homer* the Poet seemed to live about this time; but the diversity of Mens Opinions, and curiosity about this Age is so Ridiculous, that I would  
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not offend the Reader therewith : But to shew the uncertainty of Historians, as well in this, as other Questions of Time, &c. *Eusebius* in his *Evangel. præpar.* out of *Tatian*, nameth many *Greek* Writers more Antient than *Homer*. *Hesiodus's* Age is also questioned ; some hold him Elder, some Younger than he : But *Varro* leaves it uncertain, finding that both the Fathers lived some Years together. *Senyus*, or *Senemyres* seemed to have Ruled *Egypt* at this time : For *Teneserfobris*, his Successor, preceded *Vaphres* Father-in-Law to *Solomon*. About the end of *Saul*, the *Amazons* and *Cymmerians* Invaded *Asia*. After the Fall of *Troy*, Six Kingdoms grew up, as the *Latins* in *Italy* ; *Lacedemon*, *Corinth*, and *Achaia* in *Greece* ; *Syria*, *Soba*, and *Damascus*, under the *Adads* in *Arabia*, of which were Ten Kings, which began and ended, in effect, with the Kings of *Israel*, which now changed their form of Government into a Monarchy.

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### C H A P. XIII.

*Of David ; First of his Estate under Saul.*

§. 1. **D***avid's* hazards after he was designed King, were many ; first, with *Goliath*, which won him Fame with all ; Love with *Jonathan*, like that he bare to his own Soul ; and a ground of deadly Hatred in *Saul*, though it brake not out 'till he had entertained him to play on his Harp, and had made him his Son-in-Law ; when in a raving Fit, he threw his Spear at him. *Censorinus* speaketh of *Esculapius* a Physician, and *Seneca* of *Pythagoras's* Curing Frenzie by Musick ; but *Saul's* Madness arose from the Cause of Causes, and therefore incurable ; and the ease he had, God ordained for the Musi-

Musician's good, more than the King's. *Saul* after this, fearing to trust *David* about his Person, imploy'd him against the *Philistins*, hoping of his Fall by them: And being disappointed therein, he moved *Jonathan* and his Servants to kill him; but in vain. From many other desperate Perils the Lord delivered him at home and abroad, yea in a Mutiny of his own, &c. as the History of this part of his Life witnesseth. *Saul* being slain, the *Philistins* Victory was such, as some Towns, even beyond *Jordan*, were abandon'd, and left to their Oppression, without resistance. It is therefore to be wonder'd at, that they being Warlike and Ambitious, did not follow the Victory, to make the Conquest entire. But it may be, that the Civil Wars between *David* and the House of *Saul* immediately breaking out, gave them hope of an easie Victory over both; whereas their farther Pursuit might inforce an Attainment against a common Enemy.

§ 2. *David's* beginning of his Reign was opposed by *Abner*, who sought to advance *Ishbosheth* the Son of *Saul*, yet without right, while *Mephibosheth* the Son of *Jonathan* lived. The first War was defensive in *David*, when *Abner* fought it upon a Challenge of twelve Combatants on either side, which slew each other; like the Combate between 300 *Lacedemonians*, and as many *Argives*, wherein three survived; and between the *Horatii*, and the *Curatii*, for the *Romans*, and the *Latins*. The Text Chap.

3. 1. makes it probable. The Wars between *David* and *Ishbosheth* lasted longer than two years; so that those two Years mentioned, Chap. 2. 13. some *Rabins* refer to the time when this was written.

§ 3. *Abner* being reconciled to *David*, was murdered by *Joab*, in revenge of *Asael*, and in jealousy of his Place and Dignity, which admitted of no Companion, much less a Superiour, as he doubted *Abner* would prove, being General of Ten Tribes.

Tribes. Upon like jealousy, he also murdered his own Kinsman *Amasa*. The death of *Amor* might greatly have endanger'd *David's* Condition, if any thing could withstand God's Ordinance; therefore he wisely bewailed it so openly, complaining of *Joab's* Greatness; which makes Princes oft put up Wrongs at their hands; yet he publicly Cursed him, &c.

§. 4. *David's* Reign over all *Israel* after *Ishobab's* death being confirmed, his first Enterprize was against *Jerusalem*, the Center of the Kingdom, held by the *Jebusites*, from *Joshua* to that day; whose strength was such, that in derision they Manned the Wall with Blind and Lame Men, but lost it. The *Philistins* hearing of *David's* Anointing, thought it good to try him before he was warm in his Seat; but were overthrown twice. *David* after this, brought the Ark to the City of *David*; after which he intended to Build a Temple, but was forbidden, because he was a Man of War. The Wars which he had made were just, yet God refused to have the Foundation of his Temple to be layed by his hands; whereby the damnable Pride of Princes appeareth, who by terrours of Wars think to grow to Greatness like the Almighty; not caring to imitate his Mercy and Goodness, or to seek the blessed Promise by our Saviour to Peace-Makers; yet God so accepted his Religious intent, that his Kingdom was confirmed to him, and his; and a Promise is made of that Everlasting Throne to be Established in his Seed.

§. 5. *David* after this overthrew the *Philistins*, and demolished their strong City of *Gath*, which was their Frontier Town, at the entrance into *Judah*, and *Ephraim*; from whence they made their incursions, and thither retreated; and was therefore called in the Text, the Bridle of *Amgar*.  
 \* After this he gave them 4 Overthrows; of which see 2 *Sam.* 21. 17. But the Conquest of *Moab*, and the

\* See *Ju-  
dith*.

the *Arabian Wars* came between. Of *Moab* he slew two parts, and saved a third to till the ground; yet the occasion is uncertain; only *Moses* forbade them to seek their peace. From thence to *Syria Zoba*, against *Hadadezer*.

§. 6. *David* overthrew *Hadadezer*, going to enlarge his Borders to *Euphrates*; which purpose for *Euphrates* cannot be understood of *David*, who upon this Victory, and winning of *Damascus* upon it, had a fair way and help of Chariots and Horses now won, fit for such a Journey, if he had intended it; all which, notwithstanding he returned to *Jerusalem*: This purpose is better referred to *Hadadezer*. Next hereto, followed the Victory against the *Ammonites*, and their Confederates, with the severe Revenge *David* took for the Affront *Hanun* shewed his Ambassadors. But before *Rabba*, afterwards called *Philadelphia*, was Besieged, *David* gain'd another great Victory over the *Aramites*, brought to *Helam* by *Adadezer* out of *Mesopotamia*; from whence yet *David* proceeded not to *Euphrates*.

§. 7. *David's Troubles in his Reign*. §. As Victories beget Security, and Prosperity, Forgetfulness of former Misery, and many times of God himself, the giver of all Goodness; so it fell out with this good King. For being free from dangerous and apparent Enemies, he began to indulge Human Affections, as we see in his Carriage towards *Uriah* and his Wife; forgetting the zealous care which formerly he had to please God, in the precise keeping of his Commandments. After this he fell by degrees from the highest Happiness, and his Days were filled with inter-changeable Joys and Woes, and the Sword never departed from his House. Then followed the death of the Adulterous Child, Incestuous Rape of *Tamar*, Murder of *Amnon*, Insurrection, Usurpation, Incest, and Death of *Absalom*, the Treachery of *Ziba*, the Af-

front of *Shimei*, the Insolence of *Joab*, the Rebellion of *Sheba*, the Murder of *Amasa*, &c. The Land also indured three Years Famine for *Saul's* wrong to the *Gibeonites*, which was relieved by the death of Seven of *Saul's* Issue, of which Five were the Sons of *Micbol's* Sister, as by an Elipsis the Hebrew will bear, as in the like, *ver.* 19. As the Lord by this Execution secured *David's* House from Competitors, so was the Nation strengthened by the valour of many brave Commanders, of which, Six Colonels under the General, had Thirty Captains of Thousands, among whom the difference of place and Honour, grew by meer consideration of Virtue, as we see *Abishai*, Brother of *Joab*, and the King's Kinsman, short in Honour of the first Three. *David* thus Established, in ostentation of his Power, provoked the Lord to punish his People with Pestilence, for his numbring of them, and slew Seventy Thousand.

§. 8. *David's last Acts.* §. *Abishag* in his impotence, keepeth him Warm, &c. *Adonijah* aspireth, which causeth *David* publickly to declare *Solomon* his Successor, and to set him in his Throne; whereupon *Adonijah* and his Associates were scattered. After this, *David* having two especial Cares remaining, of which he desired to discharge his Thoughts, one concerning *Solomon's* peaceable holding his Crown, the other about building the Temple; he called a Parliament of all the Princes, &c. In this Assembly, he signifieth his purpose, and the approbation of God; chargeth all, and *Solomon* by Name, *v.* 9. and produceth the pattern of the Work, according to the Form which God himself had appointed, laying down his own preparation; whereto the Princes and others added their free-will offering. This being done, *David* made a solemn Feast, at which time *Solomon* was again anointed King, and received Fealty of the Princes, People,

ple, and the King's Sons. After all this, *David*, as upon his Death-Bed, again with powerful words, giveth *Solomon* the Charge of the Lord his God; and then adviseth him concerning *Joab*, who otherwise tho' of exceeding desert, yet for his intolerable Insolence, came to such an end by Justice, when time served, as many worthy Men had done for acts of the like presumption. *David*, after Forty Years Reign, died, being Seventy Years old, having been a Man of small Stature, exceeding Strength; and for internal Gifts and Graces, passing all others; and putting his Human Frailty apart, commended by God himself, to be according to his own Heart. Being a Prophet as well as a King, he fore-told Christ more lightsofly and lively than all the rest, and writ many Psalms; but whether all the Book, is disputed, though *Chrysostom* and *Augustin* hold it. Christ and his Apostles cite him. *De Civ. ll.*  
13. 14.

§. 9. *David and Solomon's Treasures.* §. *David's* Treasure exceeded, as appeareth by what he gave toward the Temple, *1 Chron. 22. 14.* which amounteth to 3333½ Cart loads of Silver, or 6000 *l.* sterling to every Cart-load; and 23 Millions and 1000 *l.* in Gold; a matter incredible, but for Testimony of Scripture; where consider how such a Treasure could be raised by Parcimony. *Eusebius* cites *Eupolemus* for a Navy which he sent from *Melanis*, or *Acbanis*, to the Isle *Upber*, or *Opber*, by *Ortelius*; then his Husbandry, which was great, his Presents, Tributes, Taxations, Capitations, his Spoils; the Riches of the Sanctuary long increasing by large Gifts, and the Portion out of all Prizes from Enemies, even from *Joshua's* days. Of *Solomon's* Treasure, see *1 Kings 9. 20.* and *10. 14. 29.* See *Josephus* of the Treasure he hid in *David's* Sepulcher, out of which *Hircanus* took 3000 Talents, and *Herod* more. *Ant. li. 9.*  
12.

§. 10. *David's Contemporaries.* §. *Acbis a Philistin*



tin King of *Gath*, and another in *Solomon's* days, *Latinus Sylvius*, King of *Alba*. *Cedrus* the last King of *Athens*, after whom they changed the Government into a Principality for Life, without Regal Title. This change was made in honour of *Codrus*, voluntarily slain for their sakes in a War with the *Dores*, to disappoint the Oracle. *Eupalus* the Third King of *Assyria*, late 38 Years; *Ixion* the second King of the *Heraclids* in *Corinth*, Son of *Eurythenes*. *Agis* the second King of the *Heraclids* in *Lacedemon*, he restored the *Laconians*, and made the Citizens of *Helos* Slaves, for refusing Tribute; as at length, all the *Messenians* were, and thereof called *Helons*, that is, Slaves: Slave came from *Sclavi*, which were *Samaritans*, now *Russians*, which Conquering *Illyria*, would be called Slaves, which with them signifieth glorious; but when the warm Clime had thawed their Northern hardness, but not ripened their Wits) the *Italians*, which made many of them Bond-men, used their Name in Reproach, calling all Bond-men Slaves. *Acetratus* succeeded *Agis*, in whose time *Androchus* the Third Son of *Codrus*, assisted by the *Iones*, built *Ephesus* in *Caria*, and was slain of the *Carians*. He also held *Eritrea*, famous for *Sybils*, which writ Verses of *Jesus Christ*, Son of God, the Saviour, reported by *Augustine*, who saw them. *Vaphres* King of *Egypt* began to Reign, when *David* Besieged *Rabba*, *Magnesia*, on *Meander* in *Asia*, founded now, and *Capua Campana*.

C H A P. XIV.

*Of Solomon, Anno Mundi, 2991.*

§. 1. **S**olomon began to Reign in the 2991<sup>st</sup> Year of the World ; and was first Congratulated by *Hiram* King of *Tyre*, according to the Ancient Custom of Princes. Though his Reign were peaceable, yet his beginning was with the blood of his Brother *Adonijah*, without warrant either from his Father, or the Law of God. The occasion was his desire of *Abyshag* ; but being his Elder Brother, who also had fought the Kingdom, it was enough, as a word is to the Wise ; and he which seeth the Claw, knows whether it be a Lyon or no. *Solomon* took the motion, as a demonstration of a new Treason ; such was the jealousy of seeking a King's Widow, or Concubines ; as *Absalom's* taking his Father's Concubines, was a taking possession of a Royalty, so it was applied to *David* by *Nathan*, &c. 2 *Sam.* 12. 8. Birth-right pleaded by *Adonijah*, was according to God's Law, and of Nations ; but the Kings of the *Jews* were more Absolute, and not without Example in *Jacob*, for private Inheritance. As for what we read of Peoples Elections, it was but an acknowledging him whom the Lord chose, and not to frustrate the Elder's Right. *Solomon* also executed *Joab*, deposed *Abiathar*, and put *Semei* to death. He Married the Daughter of *Vaphres* (as *Eusebius* calls him) King of *Egypt* ; and according to his request to God, obtained extraordinary Wisdom, especially for Government ; as appeared in the Example purposely set down, of his judging the two Harlots ; yet did he excell in all other Knowledge.

§. 2. *Solomon's Building and Glory.* §. *Renewing the League with Hiram of Tyre,* he had much of his Materials for his Buildings from him. Of the Glorious Temple, and parts of it, many Learned Men have Written; as *Salmeron, Montanus, Bibera, Bar-radas, Azorius, Villalpandus, Pineda, &c.* The Letters which passed between *Solomon* and *Hiram*, *Eusebius* sets down out of *Eupolon*, which *Josephus* also Records in his *Antiquities, Lib. 8. §. 2.* Besides the matchless Temple, he made many other Magnificent Buildings, of which *Gerar* on the Border of *Ephraim*, taught the *Egyptians* to visit those parts in *Rehoboam's* days, before they were sent for. *Thadimor*, *Joseph* held to be *Palmyra*, in the Desert of *Syria*, to the North-East of *Libanus*, the utmost Border of *Solomon's* Dominion, which *Jerom* calls *Thermeth*; and by *Adrian* Rebuilt, and called *Adrianopolis*. He also Repaired and Peopled the Towns *Hiram* refused, and made his first and only Journey in *Syria* *Zobab*, to establish his Tributes, and then visited all the Borders of his Dominions; from *Palmyrena* in the North, to *Eziongaber* and *Eloth* in the South, upon the *Red-Sea*.

§. 3. *Solomon* from *Eziongaber*, sent a Fleet to *Ophir*, an Island of the *Molucca's* in *East-India*, from whence he received 430 Talents of Gold, all Charges defrayed. Of the word *Tharsis* see before, *lib. 1. c. 8. §. 9. & 10.* *Pineda* dreamt *Ophir* was in the *Cades*, or *Calis-Malis*, his Country in *Spain*, of old called *Tartessus*, whereto the next way by the Mediterranean was hindred by the great *Atlantick* Island, exceeding all *Africa*, swallowed up and choaking the Streights with Mad; like his Dream of *Jonas's* Whale, which in 3 days swam about all *Africa*, into the *Red-Sea*, to cast him up, 12000 Miles in compass. *Solomon's* Chariots, Horsemen, daily Provision, Wisdom, &c. See *1 Kings' 4. 10.* with *2 Chron. 9.*

§. 4. *Solomon's Fall, and term of Life.* §. *Solomon* forgetting what the Lord Commanded; as he had plenty of all other things, so of Wives, even of Idolatrous Nations, 1 *Kings* 11. 1, 2. prohibited; whereupon they turned his heart after other Gods; for which, the Lord punish'd him with Enemies in his Age, and rent his Kingdom from his Son, as he threatned, 1 *Kings* 11. Touching his Age, it is conjectur'd by his Father's Actions, whose Conquests were ended, before he wan *Rabba*, when *Solomon* was not Born. So that half of *David's* Reign being spent at the time of vanquishing the *Ammonites*, *Solomon's* Birth must fall after *David's* 20 Years; and above a Year it could not be, seeing *Rehoboam's* Age at *Solomon's* death, compared with the many heavy things which befell *David* after; and that *David* in his Charge to *Solomon*, speaketh as to a Man grown; though *Solomon* at Nineteen Years old, speaking to the Lord about his weighty Charge, might well call himself a Charge. Some time after, *Ammon* forced *Thamar*, and two Years after was slain by *Abfolom*, who fled to *Geshur*, where he abode three Years, yet saw not his Father's face for two years. How long after he brake into Rebellion is uncertain, which seemeth to be the 30th Year of *David's* Reign, but the 40th Year after his Anointing; as those words 2 *Sam.* 15. 7. may well be taken. Which 40, *Josephus*, *Theodoret*, and the Latin Translation read 4 Years; to wit, from *Abfolom's* Return.

§. 5. *Solomon's Writings.* In his *Proverbs* he teacheth good Life, and correcting the contrary. In *Eccles.* the Vanity of Humane Nature. In the *Canticles* he singeth the Epithalamion of Christ and his Church. The *Book of Wisdom*, the best Learned make us think it none of his; and *Kimchi* ascribeth the 3 other to *Isaiah* the Prophet. *Josephus* also tells us of his own Invention, rather than truly that *Solomon* wrote Books of Enchantments. But cer-

§. 2. *Solomon's Building and Glory.* §. *Renewing the League with Hiram of Tyre,* he had much of his Materials for his Buildings from him. Of the Glorious Temple, and parts of it, many Learned Men have Written; as *Salmeron, Montanus, Bibera, Barradas, Azorius, Villalpandus, Pineda, &c.* The Letters which passed between *Solomon* and *Hiram*, *Eusebius* sets down out of *Eupolon*, which *Josephus* also Records in his *Antiquities*, *Lib. 8. §. 2.* Besides the matchless Temple, he made many other Magnificent Buildings, of which *Gerar* on the Border of *Ephraim*, taught the *Egyptians* to visit those parts in *Rehoboam's* days, before they were sent for. *Thadimor*, *Joseph* held to be *Palmyra*, in the Desert of *Syria*, to the North-East of *Libanus*, the utmost Border of *Solomon's* Dominion, which *Jerom* calls *Thermeth*; and by *Adrian* Rebuilt, and called *Adrianopolis*. He also Repaired and Peopled the Towns *Hiram* refused, and made his first and only Journey in *Syria* *Zobab*, to establish his Tributes, and then visited all the Borders of his Dominions; from *Palmyrena* in the North, to *Eziongaber* and *Eloth* in the South, upon the *Red-Sea*.

§. 3. *Solomon* from *Eziongaber*, sent a Fleet to *Ophir*, an Island of the *Molucca's* in *East-India*, from whence he received 430 Talents of Gold, all Charges defrayed. Of the word *Tharsis* see before, *lib. 1. c. 8. §. 9. & 10.* *Pineda* dreamt *Ophir* was in the *Cades*, or *Calis-Malis*, his Country in *Spain*, of old called *Tartessus*, whereto the next way by the Mediterranean was hindred by the great *Atlantick* Island, exceeding all *Africa*, swallowed up and choaking the Streights with Mad; like his Dream of *Jonas's* Whale, which in 3 days swam about all *Africa*, into the *Red-Sea*, to cast him up, 12000 Miles in compass. *Solomon's* Chariots, Horsemen, daily Provision, Wisdom, &c. See *1 Kings 4. 10.* with *2 Chron. 9.*

§. 4. *Solomon's Fall, and term of Life.* §. *Solomon* forgetting what the Lord Commanded; as he had plenty of all other things, so of Wives, even of Idolatrous Nations, 1 *Kings* 11. 1, 2. prohibited; whereupon they turned his heart after other Gods; for which, the Lord punish'd him with Enemies in his Age, and rent his Kingdom from his Son, as he threatned, 1 *Kings* 11. Touching his Age, it is conjectur'd by his Father's Actions, whose Conquests were ended, before he wan *Rabba*, when *Solomon* was not Born. So that half of *David's* Reign being spent at the time of vanquishing the *Ammonites*, *Solomon's* Birth must fall after *David's* 20 Years; and above a Year it could not be, seeing *Reboboam's* Age at *Solomon's* death, compared with the many heavy things which befell *David* after; and that *David* in his Charge to *Solomon*, speaketh as to a Man grown; though *Solomon* at Nineteen Years old, speaking to the Lord about his weighty Charge, might well call himself a Charge. Some time after, *Ammon* forced *Thamar*, and two Years after was slain by *Abfolom*, who fled to *Geshur*, where he abode three Years, yet saw not his Father's face for two years. How long after he brake into Rebellion is uncertain, which seemeth to be the 30th Year of *David's* Reign, but the 40th Year after his Anointing; as those words 2 *Sam.* 15. 7. may well be taken. Which 40, *Josephus*, *Theodore*t, and the Latin Translation read 4 Years; to wit, from *Abfolom's* Return.

§. 5. *Solomon's Writings.* In his *Proverbs* he teacheth good Life, and correcting the contrary. In *Eccles.* the Vanity of Humane Nature. In the *Canticles* he singeth the Epithalamion of Christ and his Church. The *Book of Wisdom*, the best Learned make us think it none of his; and *Kimchi* ascribeth the 3 other to *Isaiah* the Prophet. *Josephus* also tells us of his own Invention, rather than truly that *Solomon* wrote Books of Enchantments. But cer-



tamly so strange an Example of Human Frailty was never read of; that a Man endowed with Wisdom, by God himself; in honour of whom, and for his Service he built the first and most glorious Temple of the World; was made King, not by Law, but the Love of God, and became the Wisest, Richest, and Happiest of all Kings, did in the end by perswasion of weak, wretched, Idolatrous Women, forget and forsake the Lord of all the World, and giver of all goodness, of which he was more liberal to him than to any that ever the World had.

See Siracides. 47.  
13, 14. &c.

§. 6. *Solomon's Contemporaries*, were *Agelaus* in *Corinth*; *Labotes* in *Lacedemonia*; *Silvius Alba* over the *Latins*; *Leosthenes* in *Assyria*; *Argastus*, and after *Archippus* in *Athens*; *Baliastrus* succeeded *Hiram* in *Tyre*; others put *Bozorius* between: *Sesac*, after *Naphres* in *Egypt*, whom *Eusebius* calls *Smerides*; and others by other Names.

## C H A P. XV.

*Solomon's Successors to Jehoram. The Kingdom divided.*

**R** *Ehoboam* succeeded his Father, but was not so Wise as to resolve the People's Petition without Counsel; nor yet to discern of Councils, which is the very best of Wisdom in Princes and all others; for though he consulted with grave advised Men, yet he was Transported by his Favourites, who, ignorant of the nature of Severity, which without the Temper of Clemency, is Cruelty it self, thrust him on to threaten an Increase of what was unsupportable already; ignorant also, that Severity is to be used for the Help, and not for the Hurt of Subjects. These foolish Parasites could better judge of the King's

King's disposition, which Learning was sufficient for to enable them to the Places they held. This Answer of *Reboboam*, set forward *Jeroboam's* designs; and the Prophecie of *Abijah*, as the sequel shewed; for the People at once chose *Jeroboam*; and after the manner of all Rebels, forgetting Duty to God; and Bonds of Nature, renounced all interest in *David*; the Honour of their Nation, and murder the Officers sent to appease them. After this, *Reboboam* intended Wars upon them, but was stayed by the Prophet from God. *Jeroboam* fortified himself, and to prevent re-uniting by communion in Religion, impiously set up a new Worship, learn'd in *Egypt*, expelling the Levites. Thus by irreligious Policy, he founded that Idolatry, which rooted *Israel* out of the Land at last; neither could he be stayed by the Prophet that foretold his Advancement, nor Miracle upon his own hand. This point of Policy must be made good, though it cast off God, and the Religion of his Fathers. Whereunto an *Italian* Historian compares the Policy of his Nation, in making good the State they have gotten, by what means soever, as if God would not oppose it. Upon this ground, *Amos* must not Prophecie at *Bethel*, it is the King's Court. *Jebu* will upon this ground maintain the Worship of Calves; and *Hen. IV* of *France* change Religion, &c. whom yet the Protestants whom he forsook, never hurt, as the Papists did whom he followed. But of the wretched end of such Policy, all these are notable Examples.

§. 2. *Rehoboam's Impiety, Punishment, End, and Contemporaries.* §. *Reboboam* Fortified his Cities, as well against *Egypt*, as *Jeroboam*, and then forsook the Lord, 1 *Kings* 14. and 1 *Chron.* 11. But in his Fifth Year, *Sesac* of *Egypt*, who favoured *Jeroboam*, taught him how weak Fortifications are, where God watcheth not the City. *Sesac* brought with

with him the *Lybeans*, *Cussts* of *Arabia*, and *Succæans*, which were not the *Troglodits* spoken of by *Pliny*, and *Ptolomy*, as *Junius* judgeth. These were 600 Miles from the best of *Egypt*, and were in the 22d degree North from the Line, too far for such an occasion. The *Succæans* were rather *Arabian Egyptians*, as the *Ichthyophagy* in *Ptolomy*, between the Mountains *Alabastrine*, and the *Red-Sea*, when this powerful *Sesac* wan *Jerusalem*, and other Cities of *Juda*, and added to the Spoil of them the Temple, and the King's House, and the Egyptian Kings after claimed Sovereignty of *Juda*. After 17 Years Reign, *Reboam* died, and *Feroboam* out-lived him 4 Year. *Tersippus* in *Athens*, *Doristus* in *Sparta*, *Priminus* in *Corinth*, *Sylvius Alys* over the *Latins*, *Periciades* in *Assyria*, and *Abdastrartus* in *Tyre*, whom his Foster-Brother Murdered, and Usurped 12 Year; but *Astartus* Son of *Baleaster*, recovered the Kingdom from them.

§. 3. *Abia* succeeded *Reboam* in his Kingdom and Vices; yet God was pleased to give him the Victory over *Feroboam*, of whose Subjects he slew 500000, though he suffered his Father to be vanquished by *Sesac* the *Egyptian*; not for want of Strength, but Wisdom and Carriage, which God giveth when and where it pleaseth him: Who by the Affinity by which *Solomon* thought to assure his Estate, the Lord brake it in his next Successor. And tho' then God used to shew the Causes of such Judgments by his Prophets, yet is he the same just God, to raise and throw down Kings and Estates for the same Offences. And those Afflictions of *Israel*, and the Courses thereof, are set down for Presidents to succeeding Ages. As the Famin for *Saul's* Cruelty, *David's* Calamities for *Uriah*, *Solomon's* loss of Ten Tribes for Idolatry, *Reboam* for Idolatry and Sodomy in the Land: *Feroboam*, *Joram*, *Abab*, *Jesabel*. The like Judgments are executed daily for the like Offences

Offences, though Men, wise in the World, raise these effects no higher than to second Causes.

§. 4. *Asa*, after three years, succeeded *Abijah*, who reformed Religion, and prospered. He overthrew *Zerab* and his 100000 Men, &c. That *Zerab* was an *Arabian*, not an *Æthiopian*, was proved before \*. *Lib. 7.*  
 But after he fell to rely on Man, and hired *Ben-* *Sec. 3, 14.*  
*badad* against *Baasha*, not relying upon the *Assi-* *and c. 10.*  
*stance* of God, he fell to persecute the Prophet which reproved him, and to oppress the People, for which God plagued him. There lived at the same time, *Agessilaus* and *Bacis* of *Corinth*, *Astartus* and *Astarlainus* Kings of *Tyre*; *Alys* and *Capis*, Kings of the *Latins*; *Opbrateus* in *Assyria*. *Tersippus*, and *Pborbas* in *Athens*; *Chemmis* in *Egypt*, whom *Cheops* succeeded, and Reigned Fifty six years, to the sixteenth of *Joas*; *Baasa* King of *Israel* began in the Third year of *Asa*, and Reigned Twenty four years, which was about the Twenty sixth Year of *Asa*; so that his Attempt against *Asa*, 2 *Chron.* 16. 1. was the 26th of *Asa*, but the 36th of the Kingdom of *Juda* called *Asa's*, because he there Reigned in it. Consider that *Rehoboam* Reigned seventeen years, *Abijah* three, and *Asa* Forty one, in whose Three *Baasan* began, so the Thirty sixth year of *Juda's* Kingdom, fell in the Sixteenth year of *Asa*.

§. 5. The Alterations in the Kingdom of *Israel* in the Reign of *Asa*, might have reduced the Ten Tribes to the House of *David*, if God had not determined the contrary. *Jeroboam* lost 500000: *Nadab* his Son, in two years, lost his Life and Kingdom, so that of his Fathers Worldly Wisdom, to Establish a Kingdom in his Posterity, nothing remained but the hateful Memory, that he made *Israel* to sin, *Baasa* rooting out *Jeroboam's* House, yet imbraced his Idolatry, which drew the same Sentence of God's Wrath upon him and his Family; and tho' he thought it Wisdom, to Fortify his Kingdom,

which

which he found weakened by *Aja*, by making League with *Benbadad*; yet God turned his Wisdom into Foolishness, and by the same Hand destroyed *Nephtalim*. *Ela* Son of *Baasha* succeeded, and was slain by *Zimri*; who wanting strength to defend himself against *Omri*, had Courage enough to burn himself in *Terza*. *Omri* by the Peoples Division was a while opposed by *Tibni*, but prevailed.

§. 6. *Israel* thus afflicted under those unhappy Princes, it is a wonder that the People returned not to their ancient Kings, and reunited not to those Two Mighty Tribes; but they still continued in grievous oppressions of the Factioned Usurpers and Competitors, and under the revenging hand of God for their defection. To say God's secret Will was such, was not reason either to the Ten Tribes not to return, nor to *Abijah*, after he had so weakened *Israel*, not to perfect his Conquest; for though his Father was restrained expressly by the Lord, yet was not he. We may then boldly look into two Causes. First, Why the People bore so quietly the slaughter of *Nadab*, and interpretation of *Jeroboam* their own chosen King, and revenged the death of *Ela* Son of *Baasha*, an Usurper. It is therefore probable, that the People by defection from *Reboam*, seeking ease of former Burthens, found *Jeroboam* and his Son to retain some Kingly Prerogatives, which had been grievous to them under *Solomon*, which *Baasha* had forborn, and reduced the form of Civil Government to a more temperate Method, which much pleased them. Secondly, the same may be the Reason they returned not to the House of *David*, whose Scepter they found so heavy under *Solomon*, and were threatned by his Son with more burthen. They had seen *Joab* and *Shimei* slain without all form of Judgment, *Adonijah* without Cause, as *Jeroboam* should have been; which lawless Power

Power grew more barbarous in *Jebooram*, *Manasses*, &c. As for the Kings of *Israel*, we find no such arbitrary proceeding; for even *Jezabel* kept the form judicial against *Naboth*. And well it may be, though *Jebooram* had established a Law against the Prophets of God, which the Idolatrous People approved; by which Law *Jezabel* slew so many. This difference of Power, Arbitrary, and according to Law, made the People of *Judah* less affectionate to their Princes than the *Israelites*, who were accustomed not to kill their Kings as the *Judeans* did, but revenged when they were able, such as were slain by Usurpers. The like moderation of Kingly Prerogatives in the Government of *England*, gained such affection of the People, as never any perish'd by the Fury of the People, whose heat in greatest Insurrection was extinguished with the blood of some great Officers. Let not Monarchs fear straitning of their Absoluteness by mighty Subjects, as long as by their Wisdom they keep the hearts of the People, who will be sure to come in on their side: As *Briarius* with his hundred hands assisted *Jupiter*, when all the Gods conspired against him. For a good Form of Government is sufficient of it self, to retain the People, not only without assistance of a laborious Wit, but even against all devices of the shrewdest Politicians; every Sheriff and Constable being sooner able to arm the Multitude in the King's behalf, than any over-weening Rebel against him. Princes immediately assign'd by God, or getting Command by strong hand, have presumed of more Absolute Prerogatives than Kings Chosen; and the People which thought Obedience to Princes a part of Duty to God, will endure much more with patience, than others who have Kings of their own choosing.

§. 7. *Jehosaphat*, a Religious Happy Prince, succeeded *Asa*, whose Forces of Men of War were



were 1160000, by which he recovered his Tributes from the *Arabians* and *Philistins*, besides his own Garisons ; yet his Country did not exceed the County of *Kent* in largeness. This number may be thought strange in so small a Territory, being far greater than any Muster ever taken of that Country. *Joab* had found 500000, *Reboboam* 180000, *Abia* 408000, *Asa* 580000, *Amaziah* found 300000, *Uzziah* 307000 ; and surely if *Jehosaphat* had 1160000 Men, he would not have feared *Moab* and *Ammon*, &c. I am therefore of Opinion (submitting to better Judgments) that the numbers spoken of, 2 *Cbron.* 17. were not all at one time, but that the two first numbers under *Adnah* and *Jehobanan*, were after Mustred, and Commanded by *Amasia*, *Eliada*, and *Jehosabad* ; yet this Mighty Prince made a League with *Abah*, and matched his Son *Joram* with his Daughter, and assisted him at *Ramoth-Gilead*, for which he was reprov'd by *Jehu* the Prophet ; as he was a second time by the Prophet *Eliezer*, for joyning with *Abah's* Son in preparing a Fleet. So he joyned with *Jehoram* against *Moab*, and had perished by Famine, if *Elisha* had not relieved them from God, whose Goodness was ever prone to save the Evil for the sake of the Good, but never destroyed the Good for the Evil.

*Opbratenes* now Reigned in *Assyria*, *Capetus* and *Tiberinus* at *Alba* in *Italy*, *Ataxedes* in *Athens*, *Agisilaus* in *Corinth*, *Archilochus* in *Lacedemon*, *Badesorus* in *Tyrus*, *Achab*, *Ochozias*, and *Jehoram* in *Israel*.

## C H A P. XVI.

## Of Jehoram, and Ahazia.

**J***Eboram*, the Son of *Jebosaphat*, being thirty two Years old, began to Reign, and Reigned 8 Year, of which, 4 was in his Father's Life; who at his two Journeys with *Abab* and *Jeboram*, Kings of *Israel*, left him Viceroy 'till his return. The first was in *Jebosaphat*'s 17th Year, when also *Abazia* Son of *Abab* began to Reign; whose Brother *Jeboram*, the 2d year after, succeeded K. of *Israel* in the 2d year of *Jeboram*, King of *Juda*; that is, of his Reign when his Father *Jebosaphat* took the sole Government again upon him, 'till the Fifth year after, when he reassumed his Son *Foram* into the Government, 2 *Kings* 8. two years before his death, in the fifth year of *Jeboram* King of *Israel*. So that *Jebosaphat* Reigning Twenty five years, 2 *King*. 22. 42. it is evident, his Son *Jeboram* could not be King of *Juda*, 'till the Eighth year of *Jeboram* King of *Israel*. The like regard is to be had in accounting the Reigns of other Kings of *Juda* and *Israel*, whose years are sometime to be taken compleat, current, or confounded with other Kings preceding, or succeeding, as the comparing of their Times together shall require. In this History, consider that *Jebosaphat*, a Religious King, is the first of *Reboboam*'s Issue, that entred a League both Offensive and Defensive with the Kings of *Israel*, with whom his Predecessors had tyred themselves in vain with continual Wars. This Confederacy with one which hated the Lord, could not long prosper, not issuing from the true Root and Fountain of all Wisdom; yet as a piece of sound Policy, it wanted not fair Pretences of much common good, as mutual Fortification of both Kingdoms against Uncircumcised Ancient Enemies. For confirmation  
of

of such an apparent Good unto Posterity therefore, the Bond of *Affinity* was knit by Marriage of *Jehoram* with *Athalia*, a Lady of a Masculine Spirit, who had learned so much of *Jezabel* her Brother's Wife, that she durst undertake more in *Jerusalem*, than the other in *Samaria*, as a Fire-brand ordained by God, to Consume many Nobles in *Juda*, and perhaps some, whose Worldly Wisdom, regardless of God's pleasure, had brought her in. The *Syrian Wars* at *Ramoth-Gilead*, were the first Fruits of this League, undertaken upon equal Adventure, but upon the hope of Benefit only to *Abab*: As godly Princes seldom thrive by matching with Idolaters, but rather serve the Turns of those false Friends, who being ill-affected towards God, cannot be well affected to his Servants. At this time also, as *Abaziah* was designed King by *Abab* his Father, so was *Joram* by *Jehosaphat* after the others Example, without Example in any of their Predecessors,

§. 2. *Jehoram's* Reign so diversly dated in Scripture, argueth, that *Jehosaphat* having taken him into the Government, as *Abab* had given Example, found cause after to recall that Power. Probable it is, that his Insolent Idolatrous Wife having corrupted him, was the cause that the Government, both for Religion and Justice, grew so far out of order, that *Jehosaphat* was forced to the Reformation we read of, and sequestred his Son from the Government, till it were settled again; and so after five years called him to it the second time, which bred a new Date, as did his Father's death two years after, breed a third: Many things might move *Jehosaphat* to *Jehoram's* second calling to Govern him, as to try what Wisdom his restraint had wrought, or to prevent his Brethrens Insolency against him, if *Jehosaphat* had at his Death, left him in disgrace, which might be the cause of great Tumults; it may be also, *Jehoram*, by dissimulation, had won the good Opini-  
on

on of his Father and Brethren, formerly offended, it being usual in violent fierce Natures, to be as abject and servile in their Adversity, as insolent and bloody upon Advantage. Howsoever it was, this is manifest, that his Father at his death, doubting his Affection to his Brethren, for their better Security, besides great Riches, gave them the custody of strong Cities, and unusual means against unusual Perils.

§. 3. *Jehoram's Reign alone, in which Edom and Libna Rebel.* §. *Jehosaphat's* providence for his younger Sons availed nothing against the determination of an higher Providence; for these strong Cities were a weak defence for the young Princes against his Power, to whom the Citizens were obedient. If they came in upon the King's Summons, he had them without difficulty; if they refused, they were Traytors; yet could not hold out, when all would fall them, for fear of a Potent King. However it was, all were slain, and many great Men with them, who had any way offended the Tyrant, either formerly, or in behalf of his Brethren. *Jehoram*, after this, made innovation in Religion, not only encouraging the People prone to Idolatry (of all other sins detested of God) but using Compulsion also, and was the first we read of, that enforced Irreligion. *Edom*, in the mean time, revolted, and made themselves a King, having, from *David's* days, been Tributaries, and govern'd by Vice-Roys. Now *Isaac's* Prophecy began to take effect, that *Esau* should break the Yoke of *Jacob*; for after this, *Edom* was never subject to the Kings of *Juda*: Yea, in process of time, *Antipater* and *Herod, Elumeans*, Reigned as Kings in *Jerusalem*. *Lybna*, also a City of the *Levites* in *Juda*, rebelled against him, because he had forsaken the Lord God of his Fathers; In defence of whose Worship, these *Levites* thought themselves bound, especially against his enforcement to the contrary.

Wherein also they might take Incouragement for *Jehosaphat's* Charge, 2 *Chron.* 29. 8. But as *Jehoram* had left *Edom* in their defection, so he attempted nothing against *Libna*; which seemeth to proceed from a doubtful Mind, whether to put Weapons into the Hands of his Subjects against their Fellows, whose Cause might well be favour'd by many, who yet durst not discover themselves, being unarmed, as they might when Weapons were put into their Hands. So desperate is the Condition of Tyrants, who think it a greater Happiness to be Feared than Loved; yet are oblig'd to fear those whose Love would make them dreadful to others.

§. 4. *Jehoram* taking no notice of God's displeasure by these Afflictions, was threatened by a Prophetical Writing sent to him; being such a Tyrant, as the Prophets durst not reprove him to his Face, as they had done many of his Predecessors, bad as well as good, but they writ to him, keeping themselves from him; *Elias* being Translated, might have left this Writing, or, (as some conjecture) by mistaking in Writing one Letter for another, *Elias* is put for *Elisha*, &c. The Accomplishment of the Prophecy, proved as terrible as the Sentence, when the *Philistins*, which from *David's* days durst never look out, brake in upon him, &c. with the *Arabians*, a naked People on Horse-back, of no Force, dwelling in a Barren Desert. So that the one quarter of those whom *Jehosaphat* Mustered, had been able to repel greater Forces than both these Enemies could raise, had the *Judean* People been Armed, as by their Prince's Jealousy, they were not, according to the Policy of the *Philistins* in the days of *Saul*: The House of *Jehoram*, which they surpris'd, seemeth rather a Country House than in *Jerusalem*, considering they made no further Ravages. It is probable, all *Jehoram's* Children were not now slain, considering the Slaughters made after by *Jebu* and *Atbaliah*,

*Athaliab*, within two years : Lastly himself, after two years Torment, voided his Guts, &c. And as the People had small cause of comfort in his Life, so they observed not the decency of pretending Sorrow for his Death ; neither had he the Honour of his Ancestors Burial, though his Son Succeeded, and his Wife did all. *Athaliab* busie in Plotting her own Greatness, and providing trusty Counsellors for her Son, thought it unseasonable to offend the Eyes of the People with a magnificent Funeral of a Man by them detested ; and chose rather to let the Blame of past Actions lie upon the Dead, than by doing him Honour, to procure an ill Opinion of her self and Children, which it now concerned her to avoid. Such is the quality of Wicked Instigators, to charge the Man whose Evil Inclination they corrupted by sinister Counsel, not only with his own Vice, but with their Faults also, when once he is gone and can profit them no longer. Thus we may clearly see, how the corrupted Affections of Men impugning the Revealed Will of God, accomplish nevertheless, his hidden Purpose ; and without miraculous means, confound themselves in the seeming Wise Devices of their own Folly. All Men may likewise learn to submit their Judgments to the Ordinance of God, rather than to follow Worldly Wisdom, contrary to his Commandments.

§. 5. *Abaziah* succeeded his Father in the Twelfth year of *Jehoram* King of *Israel*, and was guided by the same Spirits that had been his Father's Evil Angels. Touching his Age, *2 Chron.* 22. 2. a Point more difficult than important ; I see not a more probable Conclusion than that of *Torniellus's* mentioning an Edition of the Seventy at *Rome*, Anno. 1588, which saith, he was Twenty years old when he succeeded ; and the Annotations thereon, which cite other Copies, which give him two years more, &c. He accompanied *Jehoram* King of *Israel* to *Ramoth Gilead*,



and returneth home after the Battle, and presently took a new Journey to visit *Jeboram*. It seems his speedy return to *Jerusalem* was not pleasing to *Athaliab*, as interrupting her in her Plots, who therefore sought to oblige him abroad, if it were but in a vain Complement, to visit one whom he had seen but yesterday. But however these things may seem accidental, yet all concurred, as disposed at this time, to fulfil the high pleasure of God; yea, *Athaliab's* secret Plots, which intended nothing less.

§. 6. *Ahaziah and that Family perished with the House of Ahab.* §. *Jebo* is anointed King, and made Executioner of the Sentence of God against the House of *Ahab*, according to the Prophecy of *Elias*, and is proclaimed by all the other Captains. He having this Honour upon the sudden thrown upon him, was not slow in the heat of their Affections, to put himself in possession, and to set on foot the Business which so nearly concerned him, and not to be retarded, being no more his own than God's. *Ahab's* House never so flourished, having Seventy Princes of the Blood, a valiant King, honoured with the Victory of *Ramoth Gilead*; so deeply Allied with *Judah*, and Courtied by the King, and so many Princes of his Blood, that it might discourage all common Enemies, and make Rebellious Enterprises hopeless. In this Security and Joy of the Court for the King's Recovery and Entertainment of the Princes of *Judah*, the King, his Court, and Friends are suddenly surprized and slain; neither could *Jezebel's* Painted Majesty, nor Man-like Spirit, with untimely brave Apothegms, terrify her Adversary, who, of her Servant, became her Lord; at whose Command, her base Grooms feared not to violate her affected Majesty: *Ahaziah* is also wounded to Death.

## C H A P. XVII

*Of Athaliah, and Joash, that succeeded her.*

§. 1. **A**Thaliah *Usurpeth, and upon what pretences,*  
§. *Ahaziah* being dead, after one Years  
Reign his House was not able to retain the King-  
dom, 2 *Chron*, 22. 9. which Speech hath bred the  
question of *Joash's* Pedigree. *Athaliah* having Reigned  
under her Sons Name, had laid the Plot to play the  
Queen under her own Title, if her Son fail'd ; and  
to that end, had furnished the King, Councel, and  
Places of Chief Command, with Men fittest for her  
purposes. And though Ambition be violent, yet  
seldom is it so shameless as to neglect Beauty. It is  
not therefore improbable to think that *Athaliah* seeing  
the Royal Blood so wasted in her Husband and Son's  
days, had by some means drawn her Husband or  
Son to make her Heir if the King's Blood should be  
extinct ; considering, that without some such order  
taken, when the King's Blood fail'd, the Kingdom  
were like to be torn in sunder by Competitors, or  
some Popular Seditious Man should be chosen, that  
would subvert all regularity, and exercise his Cru-  
elty on such as they loved most, and cast aspersions  
on the Royal House. Pretence of Testaments to  
thrust out true Heirs is no new thing : Yea, what is  
new under the Sun ? To prefer a younger before the  
natural Heir, hath proof in *David* ; and for State-  
Policy to slay a Brother, by example of *Solomon*, &c.  
And though these had ground of their doings, yet  
they which follow Examples which please them,  
will neglect the Reasons which please them not.  
*Solomon* slew *Adonijah* which had Rebelled, and was  
entred a new practice ; *Jehoram* slew his Brethren  
better than he ; *David* purchased the Crown, yet he

gave it by God's direction, when as *Abaziah* sought to cut off *David's* Issue, which the Lord had appointed to Reign, 2 *Chron.* 23. 3.

§. 2. *Jehu* had so much business in establishing his own Kingdom, that he could not molest *Atbaliah* as he desired, she being of *Abab's* House. Among other things about Religion, he destroyed *Baal's* Priests; and though never King of *Israel* had such a way to overthrow *Jeroboam's* Idolatry, seeing he needed not fear the Peoples return to *David's* House (in appearance) quite rooted out, and had his Calling by an unexpected Favour of God; and for his Zeal against *Baal*, had a special promise for Four Generations; yet he wou'd needs piece out God's Providence with his own Circumspection. He had, no doubt, displeased many about *Baal*, and should offend more in taking away *Jeroboam's* ancient Idolatry; yet all these never thought of making him King, if God had not done it; when more difficulties appeared in getting them now, than in keeping them, though with their offence whom he sought to retain by forsaking God. This Ingratitude of *Jehu*, drew terrible vengeance from God on *Israel*, executed by *Hazael*, according to *Elisba's* Prophecie, 2 *Kings* 8. 12. with 10. 32. Thus *Israel* succeeded under *Jehu*, whose carriage and success was better in murdering his Master that trusted him, than in defending his People from Cruel Enemies. And thus it commonly falls out, that they which can find all difficulties in serving him, to whom nothing is difficult, instead of finding what they propound by contrary Courses, overwhelm themselves with troubles they sought not; and are by God, whom they first forsook, left unto the miserable labours of their own blind Understanding and Wisdom, wherein they reposed all their Confidence.

§. 3. *Athaliab's* Government, by *Israel's* Calamities stood the safer, she having leisure to settle it. It is probable also she held Correspondence with *Hazael*, as King *Asa* had done, and had secured herself by Gifts, having robbed the House of God for *Baalim*, whose Idolatry she set out with Pomp, to recommend it to the People, as she sought by want of means to make the Service of the Sanctuary neglected.

§. 4. *Joash's* preservation was by means of *Jehoshabeth*, *Abaziah's* Sister, and Wife unto *Jehojada* the High-Priest, the upholder of God's Service in those unhappy times. By her Piety it seemeth she was not *Athaliab's* Daughter, yet had she access to the Court, and conveyed the young Child with her Nurse into the Temple, where he was secretly brought up, that the Tyranness could not discover it; and thought it not fit to make much ado about him, but rather let it be thought he was dispatched with the rest; lest the People hearing of his escape, should hearken after Innovation.

§. 5. *Athaliab* had acted as Queen above 6 Year, without molestation, when suddenly the Period of her Glory and Reward of her Wickedness met together, and the young Princes Age required no longer to be concealed, for his better Education, to fit him with Courage and Qualities proper for a King, and to prevent the over-deep rooting of Impiety by the longer Reign of that Cursed Woman. *Jehojada* wisely considered this, and combined with Five Captains, of whom he was best assured, by whom he drew over other great Men to *Jerusalem*. And because it was difficult to draw open Forces together, he gave order to the Levites, which waited by course in the Temple, that they should not return home 'till they knew his further pleasure. Thus admitting new Comers, and retaining the old, he secretly gathered together a competent number to

encounter the Queens Guard, and furnished them out of the Armory of the Temple which King *David* had made; with which also he armed the Captains and their Followers, &c. All things being in readiness, they proceed to the Execution, and the young King is joyfully Crowned; and the Tyranness Usurper coming in desperately, without Forces, ignorant of the business, ended her own Tragedy with a sudden and shameful death. *Josephus's* Report of her coming with her Power, which were repelled, &c. is not credible; though all the Forces she could bring, could not frustrate the Council of God, yet her Indiscretion made the effect more easie:

§. 6. *Athaliab* had no doubt considered *Jehoram* King of *Israel's* rashness, casting himself into the gaping Gulf of danger; yet her self is by the like Bait drawn into the same Trap; and as she lived like *Jezebel*, so was she rewarded with her.

These two Queens were in many things alike; each Daughter, Wife, and Mother to a King; each over-ruled her Husband, was an Idolater, Ambitious, Murderous; each slain by Conspiring Subjects suddenly, &c. We read not what became of *Athaliab's* Sons, her Sacrilegious Imps which robbed the Temple, &c.

## C H A P. XVIII.

*Of Joash, Amaziah, and their Contemporaries.*

§. 1. **J**OASH about Seven Year Old began to Reign, under the protection of *Jebojada* during his Minority. When he came to Age, he took two Wives by *Jebojada's* Advice, repairing *David's* Family, almost worn out. The first Act he took in hand after he Ruled without a Protector, was the reparation of the Temple, which had been his Sanctuary, which he followed with much Zeal.

§. 2. *Jebojada* the Priest being 130 Year Old, died, before his Country could have spared him, and was buried among the Kings, as he well deserved. This Honour seemeth to have come from the People, for the King had soon forgot him, as one eased of Debt, and was easily flattered by the Princes, so that he quickly forgot his old well-deserving Counsellor, yea God himself, Author of all Goodness. He which had 30 Years shewed Zeal to restore true Religion, and root out Idolatry, which had been growing some 16 Years, was easily drawn to fall away, when he perceived his Princes Inclinations; and being once entred that course, he ran headlong, as one who thought Liberty the only Token of a King, no longer to endure the sower Admonitions of Devout Priests. Hereby it appears, he which had been so long among the Devout, as *Saul* among the Prophets, was not of them; but like an Actor upon the Stage, had counterfeited, to expresse more Zeal and lively Affection than they could do, which were truly Religious.

*Jeboabaz*



*Jeboabaz* Son of *Jebu* King of *Israel*, Reign'd 17 Years, from the 23<sup>d</sup> of *Joash* King of *Judab*.

§. 3. *Joash* having broken loose from God, is given over to Men not so easily shaken off; for *Hazael* King of *Aram*, returning from *Gath*, set on toward *Jerusalem*, which forc'd *Joash* to buy his Peace with all the Treasure he could make, Holy, or Common; yet he never enjoyed Peace with *Hazael*, who sent a small Army after, and destroyed his Princes, and ravag'd his Country. Many might be the Motives to excite *Hazael* against *Judab*; he had an experienc'd Army; *Judab* had assisted *Israel* at *Ramoth*, and the Journey from *Gath* to *Jerusalem* short; yet it is probable that the Sons of *Aibaliah* encouraged him, with hope of a great Party to be drawn by them, of such as favoured them; otherwise it is improbable that *Hazael* would have awaked a sleeping Enemy. However it were, it was of God, who knoweth how to prefer Motives to such as he will imploy, though they intend it not. Some confound the two Invasions of *Hazael's*; but they are different; the first was a compleat Army, which frighted *Joash*, and had *Hazael's* presence; the second was small, and was encounter'd by the *Judeans*, when the King of *Aram* was at *Damascus*. Some hold the Invasion was in *Jebojada's* days; but it seemeth otherwise, seeing the Service of the Temple flourish'd all his Days. God sometimes prevents Men's Sins by affliction, before Men see cause, because it reforms them. As for the Wicked, usually their Sins get the start of their Punishment, which can do no good upon them, through hardness of heart by custom of Sin, as it was by this unhappy Man, whose villanous Pattern few Tyrants can endure to imitate.

§. 4. *Zecharias* the Son of *Jebojada*, after other Prophets, is moved by the Spirit of God to admonish them of their Wickedness; whom though many  
personal

personal Reasons might move *Joash* to respect, beside the Reason of Reasons, that he was a Reverend Prophet of God, yet at *Joash's* Commandment they murdered him. Not unlike the Husbandmen, who killed the Heir, in whom all the hope to win any thing at their hands did rest. For it might well be expected, that this Man might be bolder, and prevail more than all the rest; yet of all the rest, he succeeded least. It seems *Joash* thought himself no free Prince, as long as any might be thought to have such interest in him, as to dare to deal plainly with him.

§. 5. *Joash* having committed this odious Murder, as the unthankful Snake upon the Man in whose Bosom he had been fostered, as a wretched Tyrant became hateful to his own Times, and his Memory detestable. Neither did the deserved Curse of the Martyr stay long; for within the Year, when the Tyrant thought he was now absolute King without Controul, the *Aramites* broke into his Country, rather for Pillage, than to perform any great Action, being so few. The King of *Judah* many ways discovered his Cowardise, as by drawing blood of Friends, basely buying Peace with Enemies, when he was able to draw into the Field 300000 Men, as his Son did after; and now in levying a great Army against a few Foreigners, or Bands of Rovers. Against these his Wisdom thought fit to advance among his Princes, to shew his Valour, when he presumed through incomparable odds to be free from danger. But God, that laugheth at the Folly of Wise Men, and casteth contempt upon vain-glorious Princes, intending to do more by the few *Aramites* than themselves merit, whether by Folly of Leaders, amazement of Souldiers, &c. this great Army fell before them, and they had the slaughtering of those Princes, which had drawn their King to Rebel against

gainst the King of Kings, and the beating and ransoming of *Joash* himself, who thereupon was forced to take his Bed, in which two of his own Servants slew him, for the blood of *Jebojada's* Children.

§. 6. Contemporaries with *Joash*, were *Mezades* and *Diognetus* in *Aibens*; *Eudemus* and *Aristodemus* in *Corinth*; *Agrippa*, *Sylvius* and *Sylvius Alladius* in *Italy*; *Ceprenes* the 4th from *Sesac*, succeeded *Cheops* in *Egypt*, the 16th of *Joash*, and Ruled Fifty Years; *Ocraxapes*, or, *Anacynderaxes* succeeded *Opbratanes* in *Assyria*, Forty two years; *Joas* 18th. *Pigmalion* King of *Tyrus*, in whose Seven years *Dido* built *Carthage*, from the Building *Solomon's* Temple 143 Years, as *Josephus* found in the *Tyrian Annals*; which was 143 years before the Birth of *Romulus*, and 289 years after the destruction of *Troy*. Thus all *Virgil's* Tale of *Dido* and *Aeneas*, is Confuted, as *Ausonius* noteth in his Epigram upon her Statue. The History of *Carthage* is referred to the *Punic Wars*.

§. 7. *Amaziah*, Son of *Joash*, succeeded, being Twenty five Years old, who having learned the Art of Dissimulation of his Father, finding the Princes dead which favoured Idolatry, and seeing the Peoples dislike of his Father's Courses, by their Countenancing his Murder; he framed himself to the necessity of the Times, forbore the Traytors, indured his Father's disgrace in his Burial, and Conformed to Religion. But after the Peoples out-cry against his Father, had tyred it self, and that he saw the Conspirators had neither Might, Partakers, nor Abettors, he put them to Death, but spared their Children; which gave Content to the People, as a point of Justice; thus by long Peace and Conformation to Religion and Justice, he grew strong.

*Joash*, also, King of *Israel*, grew in Power, following the War against the *Aramites*, and prospered, tho' following the Idolatry of the Calves, which

which had almost consumed the Ten Tribes by *Hazael* and *Benbadad*. Yet at the Prayer of this *Idolater*, God had Compassion in giving him success, that he recover'd his Fathers temporal Losses; but God's Favour more worth than all, he neither sought nor got. This Man entred in the 37th year of *Joash* King of *Judab*, and in the Fifteenth of *Jeboabaz*, his Father, who lived two or three after. He receiving his Father's poor Stock of ten Chariots, Fifty Horsemen, and One Thousand Foot, his thriving with this Stock, he ascribed to the Prayers of the Holy Prophet *Elisha*, 2 Kings 13. 14. This Prophet dyed about the Third or Fourth year of *Joash*, and for a Legacy, bestowed three Victories upon him, whereby he set *Israel* in a good way to recover all their Losses.

§. 8. *Amaziah*, inflamed with desire to undertake some Expedition, by Example of *Joash* King of *Israel*, tho' he could furnish 300000, yet knowing they had lived without Exercise a long time, except that with the *Aramites*, which rather discouraged them, he therefore thought good to hire 100000 Experienced Men out of *Israel*, with which he would recover *Edom*, which revolted under *Jeboaram*. But upon a Prophet's Warning, he dismissed the *Israelites*, not beloved of God, and went in confidence of God's Assistance, and prospered; while his discontented hired *Israelites* ravag'd in their return; yet he recover'd not *Edom*. He took some of *Edom's* Idols, which might have been led in Triumph, but the wretched King which took them, was besotted by them, and made them his Gods; neither would endure the Prophet's reproof from the true God. If the costly Stuff, or the Workmanship ravished his Fancy, he might have disposed them to Profit or Ornament; if the *Edomites* Devotion to them, it should rather have moved laughter at them and their Gods, who had failed their Old Clients.

Clients. I therefore think a proud Discontentment carried him from God, whom having Obeyed in sending back his Mercenary *Israelites*, he looked that the Lord would have subdued *Edom* unto him, as well as give him a Victory; forgetting that God had promised that *Esau* should break off the Yoke of *Jacob* at length; and therefore should have limited his desire, and been contented with an honourable Victory. But as Men careful before the Battle, to pray to God, acknowledging him the giver of Victory; and when the Field is won, vaunt of their own Exploits, as if God used their Fore-sight and Courage therein; so *Amaziab* finding God did nothing extraordinary, arrogated what was ordinary, to himself, and scorned to be checked by a Prophet, having before lost One Hundred Talents by one of them, without any Benefit. From this proud Contempt of God, and Conceit of his own Sufficiency, little Inferior to *David*, he challenged *Joash* King of *Israel*, and upon occasion of the late Wrongs done by his Subjects, perhaps required Subjection of the Ten Tribes, by Right from his Ancestors *David* and *Solomon*. Had he only required Satisfaction, It may be, *Joash* would not have returned such an Answer, as argueth an Insolent proud Challenge. *Ajax's* Father wished him the Victory by the Gods assistance: He answered, that Cowards got Victory so, but he would have it without them; after which proud Speech, and many valiant Acts, upon some disgrace, he fell Mad and killed himself. *Amaziab's* Thoughts were like Parents of like words, and he might as well have said, he had the Victory without God; which made him insolently challenge *Joash*, as if he were able to encounter a valiant Leader, and People trained up in a long Victorious War, because he had defeated the weak, broken *Edomites*. As his first Counsel among his Parasites, to defy *Joash*, was foolish, so was his proceeding, which was careles-

ness

ness in providing and preventing; in both which, his Adversaries took the start, and prevented *Amaziah* with a brave Army in his own Country, to save him the labour of a long March. This sudden Invasion much discouraged *Judah*, who having devoured *Israel* in their greedy hopes, saw themselves disappointed, and their own Estates seized by the others: This Issue was, that *Amaziah* was taken, and was led in Triumph to *Jerusalem*, which, to save his Life, he basely procured to be opened to the Conqueror, who made a large breach in the Wall, at which he rid in, made what Spoil he thought fit, and departed.

§. 9. *Joash* King of *Israel*, being in Possession of *Jerusalem*, it may be marvelled why he seized not upon the whole Kingdom; especially considering he might think the Kingdom was not tyed to the House of *David*, as appeared in *Athaliah*; and that the *Judeans* were likelier to endure his Government, being such a Conqueror, and descended of Kings, of which *Jehu* was Anointed from God. I need not add the Commodities growing by Union of these two Kingdoms; neither read we of any special Prohibition to him; but it appears, *Joash* minded not the Kingdom, for then he would not have aimed at such a Triumph and Entrance at a Breach, which is one of the greatest Affronts to Citizens, but would have entred at a Gate with fair Intreaty of a People, rather yielding than vanquished; he would also have forborn the Spoil, especially of the Sanctuary, which the People prefer to their Lives; and in forbearing whereof, he had won the Opinion of Piety, as the Sacrilege upon the House of their God and his, branded him with a Mark of extraordinary Prophaneness, who by execrable Church-Robbery, became odious, and lost the Inheritance of the whole Orchard, by stealing a few fair Apples. The Citizens provoked by these Indignities, after a few days, would gather Spirit,  
to



to conceive the Enemy was of their Mould, and that themselves were not disarmed, were a great multitude, had Provision and such advance of Place as Armed Women and Children; and considering the Evils grown, and like to encrease by former Cowardize, would grow to a desperate Resolution to correct the first Errors. Upon these grounds, it is certain that great Towns entred by Capitulation, are not so easily held as entred, as *Charles VIIIth* of *France* found at *Florence*, which made him come to Terms, when he saw the Citizens Resolution, rather to hazard all, than to submit to his intollerable Conditions, being now entred the Town. Besides, *Joash* might consider how hardly he could make good his Possession against the Army of *Judah*, rather terrified than broken; and lastly, *Joash* having had the Three Victories against *Aram*, promised by the Prophet, he should not expect a perpetual Success against them; and therefore thought it best to return home with the best Security he could for conveying his rich cumberfom Booty, and to make head against the *Aramites*, who, in his Absence, had taken the Advantage, and given *Israel* such a Blow as he could never recover; taking therefore Hostages for his quiet Passage, he returned home.

§. 10. *Amaziah*, who threatened to work wonders, and raise again the Empire of *David*, was stript of his *Lions* Skin; and appeared nothing so terrible a Beast as he had been painted, and became an Argument of scoffing to many; as the Shame which falls on an Insolent Man, seldom fails of much Reproach. Governours are commonly blamed by the Multitude, for the Calamities which befall them, though by the Peoples default; but every Child could see the Root of all this Mischief in this Bastard, which having provoked a valiant Adversary, for Fear betrayed the City, opened unto him by this base intreaty, to save his Life (which his Brutal Father would not do)  
which

which he redeemed at so dear a rate, as the Spoil of City and Temple, which might easily have been saved by a little delay, which would have forced *Joash* faster home than he came out, hearing of the *Aramites*; and a little Courage, in that space, recover'd, would have perswaded him to leave his Baggage behind him, had not this good King given Hostages for a Convoy. That this punishment and dishonour brought him back to God, appeareth not, but the contrary, by the Reason of the Conspiracy Related by the Holy Ghost. He which tells a Man in Adversity, of his sins past, shall sooner be thought to upbraid him with his present Fortune, than to seek his Reformation; which might make the Priest and Prophets little welcome to him. On the other side, his Flatterers which sought to raise up his Heart, of which themselves might always be Masters, wanted no plausible Matter; and he was not the first Noble Commander which hath been foiled, as *David* himself abandoned *Jerusalem* to *Absalom*. *Sefac* was sent into the City as well as *Joash*; the Temples Pillaging had been excused by Necessity of State; his Captivity excuseth his Command to open the City, but they which opened it were to blame, knowing he was not his own Master, when he commanded it; his Captivity was his Honour, who might have escaped by Fight, as others did, which betrayed him by running away while he fought to encourage them by his Example; yet his Mischance saved Thousands, while the Enemy wisely preferred the surprise of a Lyon, before the Chase of an Army of Stags which followed him. These, or the like Speeches might have satisfied Men, if the King had studied to please God; but as he still neglected the Favour of God, so after this, he out-living his Honour Fifteen Years, recovered no Love of his Subjects by his Government, but increased their Hatred to his Ruine. He which thinketh himself less Honoured

than he deserveth in his own Opinion, will force his Authority, to be esteemed a severe Man; that by affected Sowerness, he may be thought a grave, wise Man, and that by the Fear in which the Oppressed live, he may be thought a Reverence to the Oppressed; at least it will dazel the Eyes of Underlings, keeping them from prying into the weakness of their Governours. Thus the time in which, by well using it, Men might attain to be such as they ought, they do usually mispend it in seeking to appear such as they are not, so procure more Indignation than was feared, instead of the Respect that was hoped; which is of dangerous Consequence in an unable Spirit in high Authority, too passionate in Execution of an Office, and cannot be checked but by violence. If *Amaziab* thought by extreme rigour to uphold his Reputation; what did he but make the People think he hated them, who easily believed he did not love them? He had indeed provided for his own security, by revenging on his Father; but who shall take Vengeance (or on whom) of a Murther in which every one hath a part? Surely God himself, who hath not given Leave to the People to shed the blood of his Anointed. Yet as he was careless of God, and was carried head-long, with his own Affection; so his Subjects, by his Example, not enquiring what was their Duty, rose up against him with a precipitant Fury, which yet he could not avoid by flying to *Lachish*, as a choice Town for Strength and Affection, where yet he found no other Favour, but that they would not kill him with their own Hands, but abandon'd him to the Conspirators sent after him, who dispatched him with little Opposition.

S. 11. *Amaziab* being Slain, the Throne of *Judah* was vacant Eleven Years; for as he out-lived *Joash* King of *Israel* 15 Years, which *Jeroboam* held, and must dye the 15th of *Jeroboam*, so it is expressly said, *Uzziah* his Son began to Reign in the 27th of *Jeroboam*

*Jeroboam*, being 16 Years old, and Reigned 52 Years; which argueth 11 Years Inter-regnum. Others, to avoid this Inter-regnum, have made divers Conjectures; as *G. Mercator*, &c. But I know not why it may not be admitted in *Judah*, seeing the like necessity hath inforced it in the Kingdom of *Israel*, as between the death of *Jeroboam* 2. and his Son *Zecharias*, and between *Peka* and *Hosea*. Such suspension of the Crown of *Judah* is more probable, considering how things stood at the death of *Amaziah*, although the computation were not so apparent. For the Publick Fury which extended so far against the King's Person, was not like to be appeased, 'till order was taken to redress the Matters which caused that eruption. We need not then wonder that they who involv'd themselves in the former Treason against the Father, would stay the Crown 'till things were set in order, the Prince being so young, and to be under protection, &c. To make *Jeroboam*'s Reign to begin the 11th with his Father, were the best, but only for swallowing up so much of *Joash*'s Reign, extending the Years of the Kings of *Israel*, and contracting the Years of the Princes of other Nations.

§. 12. Contemporaries with *Amaziah*, and Eleven Years after, were *Joash* and *Jeroboam* in *Israel*; *Cepheras* and *Myserinus* in *Egypt*; *Sylvius Alladius*, and *Sylvius Aventinus* in *Alba*; *Agamemnon* in *Corinth*; *Diognetus*, *Pberedus*, and *Arisphron*, in *Athens*, *Theleffus* in *Lacedemon*, when the *Spartans* won Towns from the *Achaians*.

*Sardanapalus* in the 21st Year of *Amaziah*, succeeded *Acrozapes* his Father in *Assyria* 21 Years, and was slain the Year before *Azariah* entred, and ended *Ninus*'s Line after 1240 Years Empire. This unhappy voluptuous Prince was so base, he durst let no Man see him; 'till at length *Arbaces* Governour of *Media*, got a sight of that beastly Spectacle of a Man in Woman's Attire counterfeiting an Harlot;

which moved him to such indignation, that he brake with *Belofus* a *Chaldean*, about casting off the Yoke of so unworthy a Creature. *Belofus* pleased him too well, to tell him he should enjoy the Kingdom, who promised him thereupon the Kingdom of *Babylon*. Being thus agreed, the one stirr'd up the *Medes* and *Persians*, the other the *Babylonians* and *Arabians*, and so drew together 40000 Men against *Sardanapalus*, who, contrary to his former course of Life, became a Man, gathered his Forces, and encounter'd the Rebels, and foil'd them in three Battles; and had not *Belofus* promised unexpected Succors, *Arbaces* had broken up the Camp. About that time an Army out of *Bactria* was coming to assist the King; but *Arbaces* encountering it, upon promise of Liberty, drew them to joyn with him: In the mean time, the King supposing *Arbaces* to be fled, Feasted his Army, Triumphant before Victory. The Rebels strengthned with new Supplies, came upon him by Night, forced his Camp, unprepared for resistance, and made the King retire into the City *Ninive*, leaving *Salaminus*, his Wives Brother, to keep the Field 'till new Succours came. *Arbaces* overthrew the King's Army, slew *Salaminus*, and lay two whole Years before the City, in hope to win it by Famine; for force it he could not, the Wall being an hundred Foot high, and so thick, that three Chariots might pass in the Front upon the Rampire. But what he could not now do, the River *Tygris* did the third Year; for in a swelling after a Rain, it cast down 20 Furlongs, and made a fair Breach for *Arbaces* to enter. *Sardanapalus* either terrified with accomplishment of the old Oracle, that *Ninive* should never be taken, 'till the River became an Enemy to it; or seeing no means of resistance, he at last consumed himself and Family with fire in his Palace. \*

\* *Diodorus Siculus* out of *Ctesias*.

## C H A P. XIX

*Of Uzziah, and his Contemporaries in Israel,  
and elsewhere; of his two Successors.*

§. 1. **U**zziah, or *Aaria* being Sixteen Years of Age, succeeded his Father *Ama-ziab*, in the Twenty Seventh Year of *Jeroboam*, and Reigned Forty Two Years; he served the God of his Fathers, and prosper'd. His Victories and Atchievements were far beyond any since the time of *David*, and his Wealth exceeded any since *Solomon's* days. *Jeroboam* also King of *Israel* prospered in the North, and won *Damascus*, and *Hamath*; not for his Piety, being an Idolater: It was only the Lord's compassion on *Israel*, so extreamly afflicted by *Aram*. Yet as God's goodness to *Jebu* his Grandfather, could not win him from *Jeroboam's* politick Idolatry of the Calves, no more could it make *Jeroboam* his Son render the Honour due to the only giver of Victory; so that the Promise made to *Jebu* for Four Generations, grew to an accomplishment, to be a fair warning to his Son to expect a Change, except himself or his Son would change his Idolatry. But as *Jeroboam* ended his days in his Idolatry, so his Son *Zachary*, who should have succeeded presently, was held out many years without apparent reason, but only the two Calves at *Dan* and *Betbel*; yet Secondary Causes were like not to be wanting. Probable it is, that as *Jeroboam's* Reign had bred many brave Captains, so they saw so little in *Zachary* to respect him for, or perhaps found something which moved disdain, that they could not agree to submit unto him 'till some principal of them were dead; every Man of them in the mean time holding what he could, &c. This



Anarchy lasted about 23 Years, from the 11<sup>th</sup> Year of *Uzziah*, when *Jeroboam* died, unto the 38<sup>th</sup> of the same *Uzziah*, in the which *Zechariah* entred, and fate 6 Months. And though some suppose *Jeroboam* to Reign 11 Years with his Father, and to cut off so much of this Inter-regnum, yet they leave 12 Years; but I prefer the former, as best agreeing with the Reign of other Princes, and not extend *Jeroboam's* Reign and Life as this doth. *Zechariah* the Son of *Jeroboam*, the last of *Jebu's* Line, after 6 Months Reign, was by *Sallum* slain, fulfilling the 4 Generations following to *Jebu*; yet not warranting *Sallum* to slay him, as *Jebu* had been against *Jeboram*. Thus *Jeroboam's* Captains were grown so headstrong, that they neither indured his Son, nor one another; so that in 14 Years their Reigned five Kings. *Sallum* after 1 Month's Reign in *Samaria*, was slain by *Menabem*. *Menabem* of *Tyrz* Reigned 10 Years, a Cruel Persecutor of *Sallum's* Friends. In his time came *Pul* the *Assyrian*, whom he pacified with a Thousand Talents of Silver, and so was confirmed in his Kingdom, against such as opposed him.

*Pekabiah* succeeded his Father 2 Years, in the Year of *Azariah* King of *Judah*. *Peka* the Son of *Remaliah* slew *Pekabiah*, and Reigned 20 Years.

§. 2. *Uzziah*, whose Succession had been endangered by the hatred to his Father, but by Holy Men brought up and advanced, as was *Joash*, and had his Holy *Zechariah*, under whose direction he prospered, as *Joash* under good *Jeborada*. But as *Joash* after his Tutor's death, so *Uzziah* after his *Zechariah*, forgetting the Law of God, which had separated the Priest's Office from the King's, would needs usurp the same; for which presumption, being reprov'd by *Azariah* the Priest, the Lord seconded the just reprehension, and struck the King with Leprosie.

Thus

Thus he which presumed to draw near the Holiest, was cast from among common Men. *Josephus* enlargeth this History, and reports of an Earthquake, which some mistake for that in *Amos*, which was in *Jeroboam* the 2ds days, long before *Uzziah*.

§.2. Contemporaries with *Uzziah*. Among the small Prophets, *Hosea*, *Joel*, *Amos*, *Obadiab*, and *Jonas* lived with *Uzziah*, if *Hierom's* Rule hold, to range a Prophet whose time is not expressed, with the next before; then *Joel* and *Obadiab* are of this time. *Jonas* seems to me the first that foretelleth *Jeroboam's* Victory, and Prophecied of Christ, rather by Sufferings, than Writing now extant; whereas all the other Prophets have express Promises of the Messias. *Esaiah* also now prophecied, writ much, with excellency both of Stile and Argument; foretelleth the Birth, Miracles, and Passion of our Saviour, with calling of the *Gentiles*; more like an History of things past, than a Prophecy of things to come, as *Hierom* saith. *Bocchoris* had Reigned in *Egypt* 10 Years when *Uzziah* entred; *Asychis* succeeded, then *Anysis*, whom *Sabacus* succeeded 50 Year; of which, the 10 first were with *Uzziah*.

*Aripbron's* 2 last Years of 20. *Thespeus* 27. *Aganestor's* 20. and *Aeschylus's* 3 first of his 23 in *Athens*, ended with *Uzziah*, so did the 7 last of *Sylvius Aventinus's* 37. with 23 of *Sylvius Procas*, and the first of *Sylvius Amulius*. 22 in *Alba*. In *Media*, *Arbaces* began his new Kingdom with *Uzziah*, and held it 28. and *Sofarmus* his Son 30 Year.

§. 4. *Arbaces* having taken *Ninive*, utterly ruined it, to transfer the Empire to the *Medes*, as he had promised; he also made his Partakers Rulers of Provinces, retaining only the Sovereignty; yet with such moderation, as neither offended the Princes his Assistants, nor the generality of the People. For calling *Belofus* into question for Embezzling the Treasure, he referred his Condemnation to the

Captains, and then pardoned him, and gave him the Province of *Babylon*, with the Treasure. He also freed the *Persians* and *Bactrians* as he promised, and so weaken'd his Sovereignty; so that in time, the *Assyrian* inroached upon some Towns of the *Medes*, and extended it self to *Israel*; but when the *Assyrian* cast off the *Mede's* Yoak is uncertain: As also when *Babylon* and *Ninive* became subject to one, The Opinion current 'till of late, is according to *Metastenus* in *Annius*; That *Belofus*, called also *Pbus Belofus*, and in Scripture *Pul*, or *Phul*, Reigning 42 Years in *Babylon*, got part of *Assyria* into his hand, and left it to *Tiglah Pileser* his Son, and his Posterity, 'till *Merodach* prevailed. This Tradition, though *Annius's* Authors be suspected, is justified by Circumstances in other Authors; as *Belofus* enjoying *Babylon*, *Diodorus* relates, and no Authors speak of any special Governour of *Assyria*; neither stood it with Policy to set a particular King in *Assyria*; when to prevent the rising again thereof, *Ninive* was ruined, and the Inhabitants transplanted. Upon the like Considerations, *Rome* destroyed *Carthage*, and *Capua*, being Towns Capable of Empire, &c. It is not then to be thought that *Ninive* and the *Assyrians* could rise in three or four Years, by any other than *Belofus*, so near a Neighbour, and of so rich a Province; for *Herodotus* esteemed it, for Riches and Power, as the third part of the *Persian* Empire; who also joyned the Treasure found in the Palace of *Ninive*.

§. 5. The *Olympian* Games were restored by *Iphylus* in the Fifty first of *Uzziab*. The first Founder of them was *Hercules*, and were so called of the City *Olympia* or *Pisa*, near *Elis* a City in *Peloponesus*, near the River *Alpheus*, where *Jupiter* had a Temple, reputed one of the Worlds Wonders. These Games were exercised after every Four years end; which were discontinued long, until the days of *Iphitus*,  
when

when *Lycorgus* lived ; and continued in *Greece* 'till the Reign of *Theodosius*, saith *Cedrenus* ; or to *Constantine*, after others. *Varro* held all *Grecian* Stories Fabulous before these ; but *Pliny* esteemeth none true before the Fifty fifth *Olympiad*, when *Cyrus* began to Reign. Many seek to find the Years of the World when they began, but can set down no certainty ; others seek it from *Troy's* Fall, more uncertain than they. The certainty of things following the *Olympiads*, teacheth to find their beginning, to which use, *Eratosthenes* hath set down the years ensuing unto the death of *Alexander* from the *Olympian* Institution, Four Hundred fifty three years. So for placing their beginning the 51<sup>st</sup> of *Uzziah*, we have *Cyrus's* Reign to prove it, being the first of the Fifty fifth *Olympiad*. So *Alexander's* death the First year of the 144<sup>th</sup> *Olympiad*. So the Eclipse when *Xerxes* mustered at *Sardis*, the last of the Sixty fourth *Olympiad*, or the Two Hundred Sixty Seventh year of *Nabonassar*, which leads us back to *Xerxes*, and so to *Cyrus*, whence we have Seventy Years to the destruction of *Jerusalem*, and so through the Reigns of the Kings of *Judah* to *Uzziah's* 51<sup>st</sup>. The Solemnity was such by concourse from all the *Greeks* ; their Exercise was all bodily Feats ; and the Reward, a Garland of Palm or Olive ; so that the choice Orators, Poets and Musicians resorted thither to shew their skill in setting out his Praise that won the Garland, with such Vanity (said *Tully*,) as if it had been a Conquest of a Province. The time of the year was the Fifteenth of *Hecatombæon*, our *June*, whereto they brought the Full Moon.

§. 6. *Jotham*, Twenty Five years old, succeeded his Father *Uzziah* in his life time, and reigned 26 years ; happy in all things, as he was Devout and Virtuous, 2 *King*. 15. 33. Contemporaries, *Aucomenus* succeeded *Pelesteus* in *Corinth*, whom *Annual Magistrate* succeeded ; contrary to *Pausan*.

*Æscu-*

Strabo, Plu-  
tarch.

*Æsculus* in *Athens*; *Accamenes* in *Sparta*. *Tig-lath Pilefer* in *Assyria*, Twenty five years, and Two with his Son, Twenty Seven in all. *Nabum* the Prophet now fore-told the destruction of *Ninive*, One Hundred and Fifty years beforehand. *Sofarmus* and *Medidus* succeeded *Arbaces* in *Media*, the Second and Third Kings there.

§. 7. *Achaz* succeeded in *Judab* one year, with *Josbam*, in the Seventeenth year of *Peka*; he was Twenty years old, and Reigned Sixteen years; an exceeding Idolater, Sacrificing his Sons to *Moloch*, or *Saturn*, after the manner of the Heathens used of old, *Levit.* 18. *Deut.* 12. by many Nations, and at this day by the *Americans*, as *Acosta* witnesseth, &c. God raised him Enemies on all sides, so that when he saw his dead Gods failed him, yet neglecting the living God, he sought Aid of *Tiglatb Pilefer*, who embraced the Advantage to go through with what his Father entred, but had no leisure to finish it. He therefore invaded *Syria*, and won *Damascus*, all *Israel*; made *Judab* Tributary, though *Achaz* had hired him.

Contemporaries, the *Ephori* in *Lacedemon*, 130 years after *Lycurgus*, opposed to Kings, as the Tribunes in *Rome* against Consuls. *Alcamenon* in *Athens*, the last Governour for Life; after which followed a Magistrate for Ten years. *Sylvii* of *Aneas's* Race, ended after Three Hundred Years. *Romulus* now built *Rome*, the Eighth of *Achaz*, the First of the Seventh Olympiad.

## C H A P. XX.

*Of Italy, and Rome's Foundation in A-  
haz's time.*

§. 1. **I**TALY, before the Fall of Troy, was known to the Greeks, by the names of *Hesperia*, *Aufonia*, *Oenotria*, of a Colony of *Arcadians*; and Italy of *Italus*. *Reyneccius* derives the Name rather from a Colony of *Atolians*, which Inhabited *Brun-  
dusum*, from whose Names, with small Change, that part was called *Italia*, which in time grew the common name, saith *Pliny*. Such change in the *Aeolic* Dialect is Familiar, as to call an Island Peopled by *Aetholians*, *Aethalia*. The Original of Greeks and Latins, was from *Javan*, who sailing over the *Ionian* Sea, between *Atolia* and the Western Ocean, planted Greece and Italy. *Reyneccius* makes *Atalai Italus*, one which *Berosus* calls *Cetbim Italus*, but is deceived, for *Atlas* is esteemed more Antient than *Moses*; and if he were *Cetbim* or *Kitbim*, *Noah's* Grand-Son, his Antiquity exceeds that of Italy; which Name, *Virgil* confesseth later, and from a Captain. But seeing *Hercules* a little before Troy's Fall, left a Colony of *Eleans* or *Atoleans*, it may be under the command of one called *Aitolus*, a Name famous among *Atolians*: Italy might take Name of him.

§. 2. *Aborigines*, that is, the Natives of the place Inhabited *Latium*, whom *Halycarnassus*, *Varro*, and *Reyneccius*, think to have been *Arcadians*, who used to vaunt of their Antiquity, having more constantly kept their Country in *Peloponessus*, than other Greeks; yet being fruitful, sent Colonies to other Countries, as when *Evander* was sent into the same parts of Italy.

*Pelasgi*



*Pelasgi*, an Antient Nation, after gave Name to all *Greece*, but such of them as came into *Italy*, lost the Name of their Tribe in a short time. *Sicani*, *Aufones*, *Aurunci*, *Rutili*, in after Ages, disturbed *Latium*, which *Saturn* had brought to some Civility, and taught to dung the Ground.

That *Latium* took the name of *Saturn's* lurking there from *Jupiter*, is far fetched, and questionless a Fable; yet many Fables were occasioned from some Antient Truths. It may be then that *Saturn* hiding himself, was some allusion to the old Opinion of the Wise Heathen, that the true God was an unknown God, to whom *Paul* found an Altar dedicated. It cannot be in vain, that the word *Saturnus* should also signify hidden, coming of the Hebrew *Satar* to hide (as some think) &c. *Reynecius* proceedeth in deriving *Latium* from the Posterity of *Javan*, Inhabiting a Territory in lesser *Asia*, called *Elaitia*, who after the Trojan War, went into *Italy*, whence might grow *Elaitinus*, and so *Latinus*, &c.

§. 3. The Latin Kings 'till *Aneas*, were *Saturnus*, *Picus*, *Faunus*, *Latinus*. Whether *Saturnus* were he whom the Greeks called *Cronos*, &c. the time of the *Aborigines* will admit; but his Names of *Stercus*, or *Sterculius*, do argue him another; so called of the Dungs he taught them to lay upon their ground. *Ezechiel* often calls Idols, *Deos Stercoreos*, as *Belzebut* is *Dominus Stercoreus*, &c.

§. 4. *Aneas*, a Trojan of the Blood-Royal, came to *Latium* with some 1200 Trojans, and Married *Lavinia*, King *Latinus's* Daughter. He had a Son before, by his Wife *Creusa*, Daughter of *Priamus*, called *Ascanius*, and surnamed *Julus*. After *Aneas's* death, *Lavinia* was great with Child by him, and fearing *Ascanius*, fled into a Wood, where being Delivered, the Child was called *Sylvius Postumus*. But upon the Peoples disapproving of *Lavinia's* flight,

flight, *Ascanius* called her home, used her like a Queen, and Educated her Son. *Ascanius*, to avoid dissention, left the City *Lavinium*, to *Lavinia*; and Founded *Alba-Longa*, where he Reign'd about 30 Year, and left his Son *Julus*; who upon contention with *Sylvius*, whom the People favoured, left the Kingdom, and took the Priesthood, for him, and his Posterity. *Sylvius Posthumus* Reigned 29. *Sylvius Aeneas*, 31. *Sylvius Latinus*, 10. *Sylvius Alba* 39. *Sylvius Atis* 36. *Sylvius Capijs* 28. *Sylvius Capelus* 13. *Sylvius Tiberinus* 8. *Sylvius Agrippa* 41. *Sylvius Alladyus* 19. *Sylvius Aventinus* 37. *Sylvius Procas* 23. *Sylvius Amulius* 44. He expelled his Elder Brother *Sylvius Numitor*, slew his Son *Egestius*, and made his Daughter *Ilia* a Vestal-Virgin. *Numitor*, who yet, either by her Uncle, or some Warlike-Man, conceived 2 Sons, *Romulus*, and *Reineccius*, who in time slew *Amulius*, and all his Family, and restored *Numitor*, in whom the Kingdom of *Alba* ended, and received Magistrates. Yet it contended with *Rome*, 'till her Three *Curatij* were vanquished by the Three *Horatij*, Champions for *Rome*. After this, *Metius* the *Alban* Dictator, following *Tullus Hostilius* in his War, upon *Tullus*'s disadvantage, withdrew his Companies to distress *Tullus*; for which he was torn in pieces at two Chariots, and *Alba* Reigned; but the Citizens were made free Denisons, and her Nobles, Patricians of *Rome*; among whom was a Family of *Julij*, which hath since risen in *Julius Caesar*, &c.

§. 5. *Rome*, which devoured the *Alban* Kingdom, and brake all the Kingdoms from *Euphrates*, to the Western Ocean, as that *Alban* the IVth, a Beast with Iron-Teeth, forespoken of, cometh now to be handled, only touching her Original, which some seek to derive from *Janus*, others from the *Greeks*. *Plutarch* in the Life of *Romulus*, remembers many Founders of the City, but *Livie* will have it the Work of

of *Romulus*, &c. Of his Begetting, Birth, and Education, *Plutarch* saith, it is probable, that *Amulius* came armed to *Rhea*, which occasioned the Tale of *Marce*; as the Nursing the Children by some Harlot, occasioned the Tale of a Woolf; for Harlots of old were called Wolves. *Halicarnassus* tells us of the like Reports they have of *Cyrus's* Nursing by a Bitch, and *Semiramis* by Birds. So of his End, they say he was taken away in a storm of Thunder, &c. Which was probably the fury of the Senators, remembred also by *Livie*. But as many Authors speak of great Lightning and Thunder that day, so it may be he was slain by it, as was *Anastasi* the Emperor, and Emperor *Carus*. *Halicarnassus* saith, they caus'd it to be remembred, nearest to Truth, which say his Citizens slew him, &c. *Plutarch* reports of his Conquests of a few Miles about him, not worth the speaking of, if the following Greatness of *Rome* had not caus'd it to be remembred. He Reign'd 37 Years; first alone, then with *Tatius*, and after his death single, 'till he was slain. *Numa* a Man unknown to *Romulus*, succeeded, more Priest-like, &c. well resembling *Rome's* latter days; which falling from Emperors Command, into subjection of a Prelate; swelling by degrees, from a Sheep-Hook, to a Sword; wherewith Victorious, to excessive Magnificence, it fell to Luxury; and being unfortunate in defensive War, is driven again to betake himself to the Crozier-Staff.

## C H A P. XXI.

*Of Hezekiah, and his Contemporaries.*

§. 1. **H**ezekiah at 25 Years old succeeded, about the end of *Achaz* 14 Years, in the 3<sup>d</sup> of *Hosea* King of *Israel*, and Reigned 29 Years. His first Work testified his Pious Zeal in opening the Temple, shut up by his ungracious Father, and reformed Religion, &c. Comp. 2 *Chron.* 29, and 32 with 2 *Kings* 18. It is uncertain whether he did this in his Father's time, or in his sole Government, as I rather think. He invited also the Ten Tribes to the Passover, which the Generality scorned. In the fourth Year of *Hezekiah*, the *Israelites* which scorned to Celebrate their Deliverance out of *Egypt*, fell into a new Servitude, wherein they continued to this day. For *Salmanasser*, Son of *Tyglath*, hearing that *Hosea* King of *Israel*, practised with *Soe* King of *Egypt*, against him; came, and after Three Years Siege, won *Samaria*, and carried the Ten Tribes into *Assyria*, and *Media*, and placed others in the Land.

These later *Assyrian* and *Persian* Kings following, are the first we find mentioned both in Profane and Sacred Books, and therefore must serve to joyn the times of the old World with that following, seeing none but Prophets have written otherwise than Fabulous of former Times. True it is, that *Cyrus* and some *Persian* Kings bear the same Name in Scripture, and Profane Stories; but of others the diversity of Names have bred question of the Persons, as whether *Salmanasser* in Scripture be *Nabonasser* in *Ptolomy*, and *Nebuchadnezzar* be *Nabopolassar*, both which points *Bucholcerus* out of good *Mathematick* Observations, hath well proved; for by them it appears, that from *Nabonasser* to *Christ*,  
were

\* So  
Fundim.

were Seven Hundred Forty six years, which agrees also to *Salmanassar*, which is proved; for that the space between *Merdacempadus* and *Nabonassar* is found the same between *Merodach* (who was *Mardacempadus*) and *Salmanassar*. \* That as from the destruction of *Samarisa* to that of *Jerusalem*, are 133 years, so in *Ptolomy*, the same time is found between *Nabonassar* and *Nabopolassar*, the Eighth year differing in *Ptolomy*, being before the winning of *Samarisa*, spent in his Reign.

§. 2. *Hezekiab* having denied the Tribute to *Senacberib*, which had been Covenanted with *Tiglatb* his Grandfather, acknowledged his Fault, and laboured to purchase his Peace by Three Thousand Talents of Silver, and Thirty of Gold, by *Senacberib*'s intending to set down the Conditions with his Sword, sent from *Lachish*, where he lay and invested *Jerusalem*, &c. where Vengeance from Heaven destroyed so many Thousands for their Master's Blasphemy; who also drunk a Cup of the Wrath of God, from his own Sons.

§. 3. *Hezekiab* his Sickness, Prayer, Recovery and Sign thereof, 2 *Kings* 20. His Lamentation, saith *Jerom*, was for want of a Son, of whom the *Messias* might spring. His entertaining the *Babylonian* Embassadors, and vain-glory therein, reprov'd. Yet, according to Humane Reason, he thought fit to entertain them familiarly, coming to Congratulate his Recovery with Presents, being one which had weakened the *Assyrian*, his greatest Enemy, by seizing upon the Kingdom of *Babylon*, of which he had been Lieutenant under *Senacberib*, whose Son weak in Understanding, and molested by his Elder Brethren, gave him opportunity to usurp *Babylon*, as *Belocbus* had dealt with *Sardanapalus*. Thus *Belocbus* Forty Eight years, *Tiglatb Pilesar* Twenty Seven, *Salmanassar* Ten, *Senacberib* Seven, *Efarbaddon* Ten, the Three last being Contemporaries with *Hezekiab*.

§. 4. *Heze-*

S. 4. *Hezekiah's Contemporaries in Media*, after *Arabaces* and *Sofarmus*, according to *Eusebius*, are *Medidus* Forty years, *Cordiceas* Fifteen Years. Then followed *Deioces* Fifty four, *Pbraortes* Twenty four, *Cyaxares* Thirty two, *Astyages* Thirty Eight, and *Cyaxares* Two, according to *Xenophon*. *Metasthenes* in *Amesus* and *Diodorus* out of *Ctesias*, differ much from *Eusebius*, whom *Mercator* would fain reconcile, but in vain. In *Athens*, Four of the Four Ten year Governours. In *Lidea Candaulus* slain by *Gyges*, who succeeded.

## C H A P. XXII.

### *Egyptian Kings from Moses to Hezekiah.*

S. 1. **T**HE *Egyptians* at this time, contending with the *Assyrians* about Sovereignty, giveth the occasion to consider the state of the Country which had flourished so long. Of *Cham*, *Osiris*, and *Orus*, and the rest with their *Dynasties*, 'till *Israel* came out of *Egypt*, we have heard; and are to proceed from thence, not regarding the idle Catalogue of Names of *Kings*, set out by *Herodotus* and *Dyodorus*, from the Mouths of the *Egyptian* Priests, who, for the most part, were but Vice-Roys, or Stewards, like *Josepb*, and such as were the *Soldans* in later Ages. For First, we may not believe that the number of Generations we speak of, were above Eighty, from *Abraham* to the *Persian* Empire; whereas we know, there were but Forty two Generations to our Saviour *Christ*; especially, considering many of them were of about Forty years continuance; we must therefore proportion the number to that of other Countries, according to the time; and esteem the rest but Regents, who yet Ruled as Kings; of

N

which



which sort there might be many, as may be well conceived in Reading *W. Arch-Bishop of Tyre*, who sheweth that there was the *Caleph Elhadach*, supreme over *Egypt*, under whom the *Soldans* ruled as Kings, making War and Peace; yea, supplanting one another without the *Calephs* privity, as fell out under *Elhadach*, under whom *San.* was *Soldan*, and yet chased away by *Dagon*, and upon his death recovered again without the great *Caleph's* Hand, who in the mean time only attended his state, and delights in his Pallace, which manner of Ruling by Vice-Roys, the Author judgeth to have been from the Ancient Kings of *Egypt*.

§. 2. It were vain to be curious about these Kings, seeing *Diodorus* varies from *Herodotus*, and *Eusebius* from both, neither do late Writers know whom to follow. The Kings from *Chencres* or *Tuoris*, or *Proteus*, are agreed upon, of which according to *Eusebius*, *Acherres* was next, whom *Reyneccius* thinks to be *Uchoreus* in *Diodore*, Founder of *Memphis*; but then *Timaus* cannot be the great *Osymandias* as he also judgeth; for there were more than Eight Generations between them, contrary to *Diodorus*. Touching *Osymandais*, *Mercator*, makes him the Husband of *A-cencheres*, Daughter to *Orus* Second, and finds *Uchoreus* the Eighth from him: But I will pass over these inextricable doubts, &c.

§. 3. *Cherres* after Eight years of *Acherres* succeeded Fifteen years; *Armeus* five years; *Rameffes* Sixty Eight years, which two last are the *Danaus* and *Egyptus* spoken of by the *Greeks*, who make *Danaus* expelled *Egypt*, become King of *Argos* in *Greece*: But *Reyneccius* believes not *Armeus* to be *Danaus*, though their time agree; but rather thinks he was *Meris*, which made the great Lake *Myris*, 3600 Furlongs compass, and Fifty Fadoms deep, to receive *Nilus* over-flowing, for store, when Water was scarce.

§. 4. *Ameraphis* succeeded his Father Forty years; then *Sethosis* Fifty years, to whom some ascribe improbably, the

the famous Acts of Great *Sesoftris*. In him began the *Dynastie* of the *Zarths*, or Generals, which Title Five only held, *Ramases* succeeded Sixty years, mistaken for *Sesoftris* the 2d. *Amenophis* succeeded Forty years: *Andemenes* Twenty six years; *Tbuoris*, the last *Zarth*, Seven years, whom some make *Proteus*, whose Son *Rempbes* succeeded, but I doubt neither Father nor Son were Kings.

§. 5. Many other Names of the *Egyptian* Kings are found scattered, as *Tonephersobis*; *Senemues* or *Senepos*; *Banchistis Thulis* in *Suidas*, who asking *Seraps* the *Diuel*, who was, or should be, so mighty as he, was answered, *First God, and then the Word, and then the Spirit, which Three be One, and join in One all Three, whose Power is endless. Get thee hence frail Wight, the Man of Life unknown, excelling thee.* *Cedreus* hath the same, and gives this King as great Antiquity as the *Indies*, citing a Book called *Little Genesis*, which word little, alone argues Impostor, besides the Frierly stuff he cites out of it. His List of Old *Egyptian* Kings here set down, are not worth writing out, neither the Kings named by others. *Vaphres* and *Sesac* will lead us into a fair way a while; the first was *Solomon's* Father-in-Law, according to *Clemens Alexandrinus* and *Eusebius*; the second, *Eusebius* calls *Smendis*, with whom he begins the Twenty First *Dynastie*, whose Entrance is found about the Twentieth of *Solomon*, reckoning from *Neco's* death in the Fourth of *Jebojakim*, King of *Judab* upward; as from the Fifth of *Reboboam*, wherein he plunder'd the *Sanctuary*, but injoyed that Sacriledge, as did *Joas* and *Craseus*, not one Year. For the Kings, from *Sesac* to *Neco*, I chose the *Greek* Historians, for *Eusebius* is out, by failing to keep the reckoning between the Kings of *Judab* and *Israel*.

§. 6. *Chemmis* or *Cbembis* succeeded *Sesac* Fifty years, and built the great Pyramid, whose Base was Seven Acres square, and Six high, which *Diodore* saw One Thousand Years after, in *Augustus's* days.

*Chabreus* or *Cheops* succeeded Fifty years, and then *Cephrenes* Fifty six, both Builders of *Pyramids* for their *Sepulchers*: *Mycerinus* his Son Six years, as the Oracle had threatned for his opening the Idols Temple, which his Predecessors had shut. It may be *Chemmis* had learned their Vanity at *Jerusalem*, and thereupon shut the Temple up. *Reyneccius* gives him Fifty years; *Bochoris*, or *Banchyris* by *Suidas*, succeed Forty four years. Then *Sabacus* an *Ethiopian*. But *Herodotus* omits both, and hath *Alycbis*, who decreed the Debtors dead Body, should be given to the will of the Creditor, 'till the Debt were payed. *Anysis* succeeded him, and both could be but Six years. Then came the former *Ethiopian*, who Reigned Fifty years; Scripture calls him *Zonaras*, *Sua*, with whom *Hosea*, King of *Israel*, made a Vain League against *Salmanassar*. They say he left his Kingdom, and returned into *Ethiopia*, to avoid his God's Commandment to kill all the Priests of *Egypt*; such was their Zeal to their Priests.

§. 7. *Sethom* succeeded in the Twelfth of *Hezekiab*, and Fifth of *Senacherib*, when *Assur* and *Egypt* contended which should Rule or serve. *Hezekiab*, though fixing special Confidence in God, held it fit to make a League with *Egypt* by his People, relying more on *Egypt* than on God. *Egypt* promiseth much, but only furnished him with some Treasure, sent to hire *Arabians*, which was intercepted: *Herodotus* tells us a Tale of *Sethom*'s Praying to *Vulcan* his God for Aid against the *Assyrians*, who lay before *Pelusium*, and he sent *Mice* which gnawed their Bow-strings, and Straps of their Armour, which made them depart. His Reign *Functius* resolves to be 33 years, giving no Reason; yet upon search I find it within One Year, by dividing the years from *Reboboam*'s 5th to *Jebojakims* 4th among the Kings of *Egypt*, giving each his set time, and the Remainder to *Sethom*.

## C H A P. XXIII.

*Of Manasses, and his Contemporaries.*

§. 1. **M***anasses*, Son of *Hezekiah* succeeded, being Twelve Years Old, and Reigned Fifty Five Years, of whose Idolatry, and extraordinary Wickedness, see 2 *Kings* 21. and 2 *Chron.* 33. Of his putting the Reverend Prophet *Isaiab* to death, with a Wooden Saw, being Eighty years old, *Eusebius*, *Epiphanius*, *Isidore*, and others confirm. His Captivity in *Babel*, his Repenting, Prayer, Reformation, and Death, see 2 *Chron.* 33. *Merodach* having loved his Father, might more easily be perswaded to restore him.

§. 2. *Egypt*, after *Sethon* was miserably distracted with Civil dissention two Years; then ill reformed by a Government of 12 Princes, of which 11 falling out with the 12th. were by him subdued, and the Kingdom Usurped; which Anarchy *Diodore* put, after *Sabacus*, omitting *Sethon*, contrary to *Herodotus*. These Twelve, for a Monument of their Government, made a Labyrinth near the Lake *Maris*, which *Herodotus* prefers to the Chief Pyramid, which excelled *Diana's* Temple. *Diodorus* reports it the work of *Marus*, or *Menides*, five Generations before *Proteus*, or the Trojan War; and *Reyneccius* takes him to *Annemenes*, as he doth *Amenophis* to be *Anafis*, and *Sethon* to be *Actifanes*. But he was deceived, for the times we are now in, shew us *Amasis* was *Anifis*, *Actifanes* *Sobacus*, and *Marus* one of the 12 Governours which made this Work. Where-to serve the 12 great Halls in it, &c. *Psammiticus* one of the 12. cast out by the rest upon an Oracle (as *Herodotus* tells the Tale, which *Diodore* believes not.)

not) hired Power out of *Caria*, and *Ionia*, with which he overthrew his Fellows, and Ruled alone 54 Years, saith *Hierom*; which *Mercator* divides; 44 alone, and 10 before, according to *Eusebius*. And to make the reckoning fall even with the years from the 5th of *Reboboam*, and the 4th of *Jebojakim*, we must confound the last of the 15, ascribed to the 12 Governours, with the first of *Psamnitius*. He first entertained Amity with the *Greeks*, displeasing his Souldiers, with preferring his Mercenaries to the right Wing, in an Expedition into *Syria*. So that 2000 deserted their Country, and went to dwell in *Aethiopia*. He won *Ajotus* after 29 Years Siege, by reason the *Babylonians* deferr'd it long. The Report of breeding up Two Infants for trial of the Original Language, is ascribed to him; and that the first word they spake was *Beccus*, which in the *Phrygian* Language is Bread. Hereof *Goreus Becanus* is proud, because in his low *Dutch*, *Becker* is a Baker, &c.

§. 3. *Manasses's* time of Bondage and Enlargement is diversly disputed; and were it certain, it is like we should find the *Egyptian* Troubles no small occasion of both. *Torniel* repeats 3 Opinions, 1. of *Bellarmino*, who thinks him taken in his 15th Year of his Reign. 2. Great *Hebrew* Chronologers hold it the 27th. 3. *Kimchi*, after 40 years of Idolatry. *Torniel* rejects the two last, and defends the first; but in Affection rather than Judgment. It is more probable *Manasses* lived longer in his Sin than 15 years, if not 40. by two places of Scripture, 2 *Kings* 21. 17. and 2 *Kings* 24. 3, 4. utterly remits his Repentance. *Manasses's* 15th Year was *Merodach's* 31. his 27th was the other's 43. and his 40th. the 5 of *Nabolassar*, Son of *Merodach*; now which of these, or what other, were the Year of his Captivity, I forbear to shew my Opinion, &c. This was the first Mastery the *Babylonians* had over *Judab*, greater than what *Salmanassar*

*nassar* had of *Achaz*; by which the *Babylonians* utterly alienated *Manasses* and his Son from *Egypt*, and made them joyn against it; as was seen in *Josias*, against *Neco*.

§. 4. Contemporary Actions were the first and second *Messenian Wars*; one in the Reign of *Hezechias*, the other of *Manasses*. The occasion was slight, about private wrongs between a *Messanean*, and a *Spartan*; but sufficient to the ambitious *Spartans*, tho' they were the Aggressors; who could be drawn to no fair Composition, offered by the other, but the Sword must end it; such was their restless desire to the fair Country of *Messena*, bordering upon them. They therefore swore secretly to follow the War, 'till the *Messenians* were Conquer'd; they then surpris'd *Ampbia*, a Frontier, and put all to the Sword. The *Messenians* Army, an obstinate Force, fought without Victory, ended by dark night. After this, Friends came in on both sides, and three other Battles were fought; but in the last, the *Lacedemonians* were put to flight. Thus the War continued so long by the obstinacy of the *Spartans*, that their Wives sent them word their Cities would become dispeopled for want of Issue; whereupon they sent back their ablest young Men, promiscuously to accompany their young Women, whose Issue became the greatest part of the Nation, and were called *Partbians*. The *Messenians* at length, by Oracle, were order'd to Sacrifice a Virgin of the Stock of *Egyptus*, of the *Arcadian* Royal Blood. *Aristodemus* the King, ripped up his own Daughters Belly, to prove her a Virgin, contrary to her Lover's report; which to save her, said she was with Child; yet the *Messenians* prevailed not: So that the miserable Father slew himself at the Grave, with whom the *Messenians* lost their Courage, and yielded after twenty years rigorous Contests. After thirty years, the young Men of the *Messenians*, of whom,



young *Aristodemus*, descended from *Egyptus*, was Chief, finding their strength, and scorning such Masters; finding also the *Argives* and *Arcadians* firm, resolv'd to attempt the *Lacedemonians*, under the Conduct of *Aristodemus*, in the Fourth Year of the Twenty Third Olympiad. The *Lacedemonians* hast to quench the fire before it be too hot, but found their Servants their Equals; and *Aristodemus* refusing the Title of King, for his Valour became their General; and in the next Battle, assisted with *Argives*, *Arcadians*, and *Sicyonians*, put the *Spartans*, *Corinthians*, and others to flight; and after surprized a Town in *Laconia*, and vanquished *Anaxander* King of *Sparta*. But by a treacherous defection of *Aristocratus*, hired by the Enemy, the *Messenians* are forced, and slain, *Andamia* the Chief Town, and others far from Sea forsaken, and the People forc'd to *Era*, a strong Mountain, which held the Enemy work for Eleven Years; wherein *Aristocratus* with three hundred Souldiers abroad, perform'd great things; Supriz'd and Sack'd *Amicta*, which was thrice taken, and still he escaped. Of which escapes that was admirable; that being cast with Fifty more into a deep Natural Cave, he died not of the Fall as the rest, yet without hope; 'till by a little light he spied a Fox eating on a dead Carcass, and got it by the Tail, and follow'd it 'till he could no further, and then let it go, seeing light in the hole, and so wrought himself out with his Nails. The *Spartans* believed not them which reported he was escaped, 'till the slaughters he made of the *Corinthians* at *Era* assured it. Thus Eleven Years were spent about *Era*, which at last was enter'd in a stormy Night, through neglect of the Watch; which was discovered to the *Spartans* by a Slave fled from his Master into the City. So the *Messenians* were dispers'd,

pete'd, and Built *Messina* in *Sicily*, and three hundred years after returned, by *Epaminondas's* means.

§. 5. *Ardis* King of *Lydia* succeeded *Gyges* his Father Forty nine years, in the second of the twenty fifth Olympiad. He incroached upon the *Ionians* in *Asia*, took *Colephon*, and *Priene*; but the *Cymmerians* expell'd by the *Scythians*, Invaded *Asia*, won *Sardis*, and held it 'till *Alyatts*, this Man's Grandchild. *Phraortes* King of the *Medes*, the third Year of the twenty ninth Olympiad, the last of *Manasses*, succeeded his Father *Deioces*, who had Reigned fifty three years; who Commanded more absolutely than his Predecessor, and by a more State-like Severity and Ceremonies upheld Majesty, almost fallen. He desired not to enlarge his Dominions, but to Govern well his own; and differed so much from his Predecessors, that he seemed to be the first King of the *Medes*, as *Herodotus* reports. He was Founder of *Ecbitane*, now *Tauris*, and chosen by the Patrons of the Books of *Judith* to be *Arphaxad*, and so must *Ben Merodach* be *Nebuchadnezzar*. But the brief decision of this Controversie is the Book of *Judith*, which is not Canonical: For as Chronologers can find no time to place that Story, so Cosmographers are as much troubled to find *Japheth's* Borders there set down, and *Pbud* and *Lud*; so that for time and place, they are

*Extra Anni Solisque Vias.*

§. 6. Other Contemporaries, as *Numa Pompilius* in *Rome*, who succeeded *Romulus* after one Year. In the second year of *Manasses*, he brought the rude multitude of Thieves and Out-Laws, which followed *Romulus*, to some good Civility; by devising Ceremonies of Superstition, as things of great importance, learned of his Nymph *Egeria*. Which Superstitions himself Condemned, in his Books, found almost Six Hundred Years after  
in

in his Grave, which were publicly burnt, as speaking against the Religion then in use. After forty three year, *Tullus Hostilius* succeeded in *Manasses* forty sixth, and Reigned thirty two years; for for the most part as *Numa*, in Peace. He made breach with the *Albans*, but doubting the *Tuscans*, their common Enemies, would make advantage of the Dissention, they put it to a Combate of three Brethren on either side; Cousin *Germans*, and of equal years and strength; but the *Horatij* of *Rome* prevail'd against the *Curatij* and *Alba*, where the *Latins* submit to *Rome*, and *Alba* not long after was demolished. *Hyppomanes* had Ruled seven years in *Athens*, in the entrance of *Manasses*, and the three last Governours for ten years were in his time. In whose times I follow *Halicarnassus*; who professing care in matching the *Grecian* years with the *Roman* Occasions, beginneth with *Rome's* Building, the first year of the seventh Olympiad, and the first of *Cecrops* in *Athens*. *Midas* now Reigned in *Phrygia*, &c. The *Scythians* invaded him; *Syracuse* in *Sicily*, Founded by *Archias*, *Miscellus*, and other *Corinthians*. *Nicomedia*, formerly *Astacus* in *Propontis*, enlarged by *Zipartus's* Navy of *Thrace*. *Sybilla* of *Samus* now lived, according to *Pausanias*. *Croton* on the Bay of *Tarentum*, built by *Miscellus*. *Gela* in *Sicily*, *Phaselis* in *Pamphylia*. *Chalcedon* in *Asia*, built by the *Magerenses*. The *Parthians* expelled *Lacedemon*, were Conducted by *Phalantus* into *Italy*, where they took *Tarentum*.

C H A P. XXIV.

*Of Ammon, Josiah, and the rest, to the Destruction of Jerusalem.*

§. 1. **A** M M O N, Twenty two years old, Succeeded two years, and was as Wicked as his Father had been; his Servants slew him. *Josiah* Eight years old, succeeded Thirty one Years. He fought after the God of his Father *David*, and at Twelve years old made a worthy Reformation, fulfilling the Prophecy delivered at *Bethel*, to *Jeroboam*. By which History it appears, that *Bethel* and some parts of the Ten Tribes were come under the Power of *Judab*; either taken in by *Hexecbiab* upon the death of *Assurbaddon*, while the *Babylonians*, who loved him, were busie in *Assyria*; or at *Manasses's* Inlargement: The *Babylonians* not yet fit to deal with the *Egyptian* so far off, to oblige *Judab* to them, were content with this Inlargement as necessary against the *Egyptians*. This may be the Reason *Manasses* Fortified himself after his return, which was not against the *Babylonians*, but the *Egyptians*, as appeared in *Josiah* his opposing *Necho* with such earnestness, as argueth a firm League with the *Babylonians*. That *Egypt's* Friendship was little worth, *Judab* had oft found, and payed for, by the *Assyrians* and *Babylonians* displeasure, for adhering to *Egypt*; yet had it been a small matter upon his earnest Request to let him pass, if *Josiah* had not been obliged to the *Babylonians* by his Ancestors Covenant, to Offend and Defend; neither had it been Wisdom to Encounter such an Army, offering no Violence. Whatever moved *Josiah*, it is likely he forgot (as the best do sometimes) to ask Counsel of God, and depended on the *Babylonians* too much, which could not please God.

God. The Conclusion was, that God for the Wickedness of the People, took away that good King, who had stayed his Hand from Revenging himself upon them, whose Miseries presently insued his Death, so much bewailed of all.

§. 2. *Neco*, Son to *Psammiticus*, following his Fathers designs, who had made entrance into *Syria*, being assisted by the extraordinary Valor of the *Greeks*, and knowing how *Assyria*, stood in danger by the Power of the *Medes*, intended with a Powerful Army to visit *Euphrates*, and strengthen the Passages about *Carchemish*, or further to Invade *Syria*. Having therefore over-thrown *Josiab* in his way, not intending to stay the Conquest of *Judab*, he proceeded and took *Cadytis*, perhaps *Carchemish*, and became, in a manner, Lord of all *Syria*, saith *Josephus*, particularly of the *Phanicians*, whom he set to Sail from the *Arabian Gulf* round about *Africa*, by the *Cape of good Hope*. In his return from *Euphrates*, he took *Jeboabaz*, the younger Son of *Josiab*, whom *Jeremy* calls *Shallum*, whom the People had made King, and put him in Bonds, and put *Eliakim* in his place, calling him *Jebojakim*, and layed a Tribute on the Land, but forbore the Conquest. *Jeboabaz* was King but three Months; *Jebojakim* the Elder Son of *Josiab*, Reigned Ten years, he was of the *Egyptian Faction*, and of the behaviour of the worst of his Ancestors, which had so Infected the Land, that the Chief Priests also were defiled therewith. Yet the Lord raised up Prophets which reproved him, among whom *Uriah*, flying from the Tyrant which sought his Life, is from *Egypt* sent back to death, contrary to the Custom of Nations.

§. 3. *Of the Kings of Media and Babylon.* §. *Merodach*, Son of *Baladan*, taking advantage of *Senacherib's* Misadventure and Death, with the Assistance of his Sons, made himself King of *Babylon*, but kept in Action 'till *Assurbaddon's* death, Eleven years,  
so

so that he could not intend *Syria*, but was well rewarded then, by a great part of *Assyria*, if not by all, as some less probably think. Yet his little concern with the *Assyrian* Affairs all his long Reign, argues him busied at Home in settling his Purchases there; and having Amity with *Hzekiab. Ben. Astrodach* his Son succeeded Twenty one years, whose Governours (as I take it) captivated *Manasses*, in whose time *Psanmiticus*, with his Greek Mercenaries, prevailed in *Syria*, which might procure *Manasses* his release, and it may be a part of the Kingdom of *Samaria*, which the *Babylonians* could not now intend.

*Nabulassar* his Son succeeded Thirty five years, whose works at home kept him from looking abroad; for *Pbraortes* King of the *Medes*, Invaded *Assyria*, and Besieged *Ninive*, which it seems was not yet subject to *Babylon*; for *Nabonassar* repelled him not, but the *Scythians* Invaded *Media*, and forced him thence. *Pbraortes* Son of *Deioces* King of *Media*, having enlarged his Dominions, attempted *Ninive*, which yet remained of her self well enough, saith *Herodotus*. Custom of Danger hardened the Un-war-like, whom sudden unknown Dangers amaze. *Ninive* had now been long exercised, so that *Pbraortes* and his Family perished there.

*Cyaxares* his Son, a braver Man of War, won in Lesser *Asia*, all from *Halis* Eastward. He Besieged *Ninive*, and took it, saith *Eusebius*, whom I rather believe, than *Herodotus*, saying, the *Scythians* came upon him, which is not likely, for we cannot think him so improvident; but rather hearing they were to guard *Media*, he left the City, which about this time was destroyed, as we read in *Tobit*, a Book of sufficient Credit, for the Story of those Times. And sure we are, the Prophecy of *Nabum* was fulfilled by *Nebuchadnezzar*; and probable it is, that *Nabulassar*, after *Cyaxares* left it in weak case,

might



might seize upon it easily, and put a Vice-Roy in it, which upon their Rebellion against *Nebuchadnezzar*, were utterly destroyed.

§. 4. The *Scythians*, about this time, made a great Expedition into *Asia*, of which *Herodotus* speaks much, and many Fabulous things ill agreeing with the time. Their first Eruption must needs be within the Reign of *Psammiticus* King of *Egypt*, who met with them in *Palestine*, and got them by intreaty and gifts to leave the Country. Before this they had wasted *Media*, and molested *Assyria*, *Babylonia*, &c. and are said to have Dominereed in *Asia* Twenty eight Years, within the Compass of the Reign of *Ardis*, *Sadiatts*, and *Haliatts*, Kings of *Lydia*, and the Twenty eight last years of *Nabulassar* King of *Babel*. What these Nations were, is next to be considered. *Herodotus* tells us, the *Cimmerians* being driven out of their Country by the *Scythians*, invaded *Asia*, and that the *Scythians* pursued them into remote parts, and by chance fell on *Media* and *Egypt*, &c. But it is no uncommon thing for the *Greeks* to slander them, by whom their Nation hath been Beaten, as they were by these. For the *Cymmerians*, or *Cimbrians* are well known by their Conquests of many Nations, to have been no such Cowards. These were of the Posterity of *Gomer*, who Peopled most of the Western World, and whose Reflux over-whelmed no small portion of *Greece* and *Asia*; of whose Original, read *Goropius Becanus* his *Amazonica*, where we find the *Cimmerians*, *Scythians*, and *Sarmatians* were all one Nation, distinguished by divers Names according to their Tribes, &c. *Homer* also spake disgracefully of them for the same cause; for they had wasted his Country, as had the *Amazons*. As for the expulsion they write of, it was no more than sending out of Colonies into *Asia*, with an Army of *Scythians* to help to Plant them elsewhere, their own Country being

being over-charged. The *Sarmatians* also were their Companions, as their return by *Novogrod* in *Russia*, which was *Sarmatia*, sheweth. Such another Eruption they made above Five hundred years after. The *Cimmerians* being the first Company, held the way of the *Euxine* Sea on their Right hand, passing through *Colchis*, entered *Pontus*, then *Paphlagonia*, where fortifying the Promontory, whereon the *Greeks* after built *Synope*, they there left the unserviceable men of their Train, under Guard. From thence to *Lydia*, *Phrygia*, and *Ionia*, the way lay open. In *Lydia* they Won *Sardis* from the King of *Ardis*, &c. The misery of Wars is never such, as when Men are forced to seek a State which others possess; when all is little enough for the one side, and worketh the rooting out of the other. They which Fight for Mastery, are pacified with Tribute and Services; but in these Migrations, the Assailants are so unsatiable, that they need all the Defendants have, even to the succeeding Infants Cradle. The merciless terms of this Controversy, arms both sides with desperate Resolution, seeing all is at the stake on both sides, to the utter Ruin of the one side. Our *Britains* can witness the difference of Conquests, who lost but Liberty by the *Romans*, for the which they gained civil Acts, which before they never knew; but by *Saxons* they lost all, to the eradication of the *Britains* Race. The *Danes* made the like attempt on the *Saxons*, with such continuance as bred acquaintance between them, neither being able to subdue the other; so many *Danes* became peaceable Inhabitants in wasted parts, and the rest returned home. Such was (as I think) the end of the *Cimmerian* War in *Lydia*, which having continued long, made both sides willing to rest; so that upon some Victory of King *Halyattes*, the *Cimmerians* were content with what they had gotten on the East side of the River *Halys*; which henceforth became the Border of *Lydia*; on whose East side, dwelt the *A-*  
mazons

razons, that is, the *Cimmerians* and *Scythians*. Here-to serveth, that when *Cyaxares* of *Media* sought Revenge on the *Scythians*, *Haliates* assisted them, to prevent his encroaching Westward. *Herodotus's* Tale of this War about the *Scythian* Fugitives, is less probable. The *Scythians* and *Sarmatians* took to the South, as the *Cimerians* had to the West, passing between *Caucasus* and the *Caspian* Sea through *Albania*, *Colchene*, &c. where now are *Servia* and *Georgia*, and entred *Media* in the time of *Phraortes*, who was glad to Compound with them, while *Psammiticus* reigned in *Egypt*, and in the sixth year of *Nabulassar*, from which their Twenty Eight Years Dominion ended in his Thirty fourth; the *Medes* not venturing a second Battel, thought nothing dishonourable to remove such troublesome Guests, and therefore submitted to a Tribute, and so got them to remove; who finding the Country more Pleasant toward the South, were easily perswaded. How *Babylon*, being in their way to *Egypt*, escaped, is uncertain; yet 'tis certain, that all those parts of *Asia* were Tributaries to them. *Psammiticus*, to prevent their entring *Egypt*, (as a Jealous Husband of a fair Wife) which he would not be willing they should see, met them in *Syria*, on the South of *Palestine*, and at their being at *Ascalon*, and he at *Gaza*, and with fair words and rich Gifts so perswaded 'em, that they returned to visit their high Country Friends, and left *Syria* the more easy for him to deal with, while the Nations beyond *Euphrates* who had new work to entertain these Strangers with, returned. The *Scythians* flowing back, the way they came, grew an intolerable Burthen to all they light on, especially the *Medes*, which there over-swarm'd, being Rich and near home, in a Climate best agreeing with their Bodies. Here they fell from exacking, the agreed Tribute, to take what they liked; yea All, from many; whereby the Land was unmaured. *Cyaxares*,

res, to remedy this oppression, took this Course ; that the *Medes* Feasting the better part of the *Scythians*, made them drunk, and slew them, and recovered all; like as the *Danes* had been used in *England*. 'Tis like that this was done on the Chief Leaders, which forced the Multitude upon indifferent Conditions to return home, being yet strong enough against the Encounters by the way. Others perhaps were settled in the Country before; others might go to their Countrymen in *Lydia*. At this time is reported the Story of the returned *Scythians*, which vanquished their Corral Slaves at home with Horse-whips; according to the Custom of the *Muscovian* Women sending a Whip, which she Curiously Worketh, to the Man which shall be her Husband, in token of Subjection.

§. 5. Contemporaries, besides the Kings of *Egypt*, *Babylon*, *Medes*, and *Lydians*, of whom we spake. *Tullus Hostilius* Reigned in *Rome* 'till the twenty first year of *Josiah*: *Ancus Martius* succeeded twenty four years. *Tarquin Priscus*, a Stranger, was next, who being Tutor to *Ancus's* Children, was so gracious with the People, and so Rich, that they chose him King, the fourth year of *Zedekiah*, and Reigned thirty eight years. *Cypsilus* in *Corinth* expelling the *Bacides*, Reigned thirty years in Peace. *Periander* his Son succeeded; a Tyrant, who slew his Wife, and in Honour of her, stript all the Women stark naked, and burnt their Apparel to her Ghost. Yet the *Greeks* were then so Wise as to admire his Wisdom, as one of the Seven Sages. *Draco* the Law-Maker of *Athens*, punish'd every Offence with death. *Solon* abrogated them. *Zelexus*, Law-giver to the *Locrians*, in *Italy*; his Law put out the Eyes of the Adulterer; and to save one of his Sons offending that way, put out one of his own. He restored Womens immodest Attire, by allowing it to intice a Lover, not to go out of the House by Night, but to  
 O play

play the Whore; nor to be attended with more than one Woman abroad, except they were drunken; which Dispensations, Women were ashamed to claim.

S.6. *Jerusalem* in the third year of *Jebojakim* is Besieged by *Nebuchadnezzar*, the second year of his Reign with his Father; and, notwithstanding the assistance of *Neco* King of *Egypt*, forced *Jebojakim* to become his Vassal, and took *Daniel* and his Fellows Hostages; but hasted home, not intending there to stay, *Neco* coming with such disadvantage so far from home, in a Country which loved him not. Besides, his Father's death called him to possess his own, before he sought other Mens. But the next year, which was *Nebuchadnezzar*'s first, and *Neco*'s last, they fought on the Bank of *Euphrates*, where *Neco* Fought his last, and *Nebuchadnezzar* recover'd all *Syria*. *Pausanius* succeeded *Neco*, but inferiour in Valour; he thought to restore *Jeboabaz* his Prisoner, and cast out *Jebojakim*, but the Lord said to the contrary. *Jebojakim* also rely'd on the *Egyptians*, till *Nebuchadnezzar* forced a Tribute on him; so he submitted quietly three years; in his fourth year it seemeth that *Jeremiab* was first Imprisoned.

*Tyrus* holding out against *Nebuchadnezzar*, was in his seventh year Besieged, and in his fourteenth year taken; for her Captivity was limited to seventy years, and her Siege was thirteen. It was divided from the Main by a deep broad Channel, excelled in store of Ships, which *Nebuchadnezzar* wanted, and every Wind brought supply from Foreign Parts, so that it feared neither Force, nor Famine. But God, that had threatned *Tyre*, sent a King impatient of resistance, to undertake such a piece of work, to stop a vast Channel in the Sea, using there-to the Wood of *Libanus*, not far off, and the Ruins of old *Tyre*, with the toilsom labour of many thousands of Men, wherewith he prevailed at length.

length. But the wealthy Citizens fled by Sea to *Creet*, and left little Wealth for Booty; therefore the Lord promised them *Egypt*; see *Ezek.* 29. 18, 19. *Jehojakim*, upon what occasion is uncertain, (whether Mutiny among the Souldiers, or Rumour of the *Egyptians* coming against *Nebuchadnezzar*) renounced his Subjection, but was presently subdued by *Nebuchadnezzar*, and slain, and his Son *Jehojakim* or *Jeconias* put in his place, and after three Months, removed to *Babylon*, and *Mattanias* his Uncle established in his stead, and called *Zedekiah*, who took an Oath of subjection. In his fourth year he went to *Babel*, about some business, wherein it seems he was not satisfied; for upon his return, he began to practice with the Neighbouring Princes of *Moab*, &c. what year *Johanan* the False Prophet opposed *Jeremy*. *Nebuchadnezzar* hearing of *Zedekiah*'s practice, came in the dead of Winter, and Besieged *Jerusalem*; and though the year following he raised his Siege to meet *Hopbra*, \* yet upon the *Egyptians* \* *Apries*, abandoning his Enterprize, he returned, and gave in *Herodotus*. the City no rest, 'till he brake it up.

*Zedekiah* escaping in the Night through a Vault under the Earth, is yet overtaken, &c. and his Eyes being put out, he was carried into *Babel*, but saw it not, as *Ezekiel* foretold, *Ch.* 12. 13. This was the eleventh year of *Zedekiah*, and eighteenth of *Nebuchadnezzar*, the year after the Temple was burnt; the four hundred thirty first year after the Building. What followed, is written 2 *Kings* 25. *Jer.* 39. & 52.



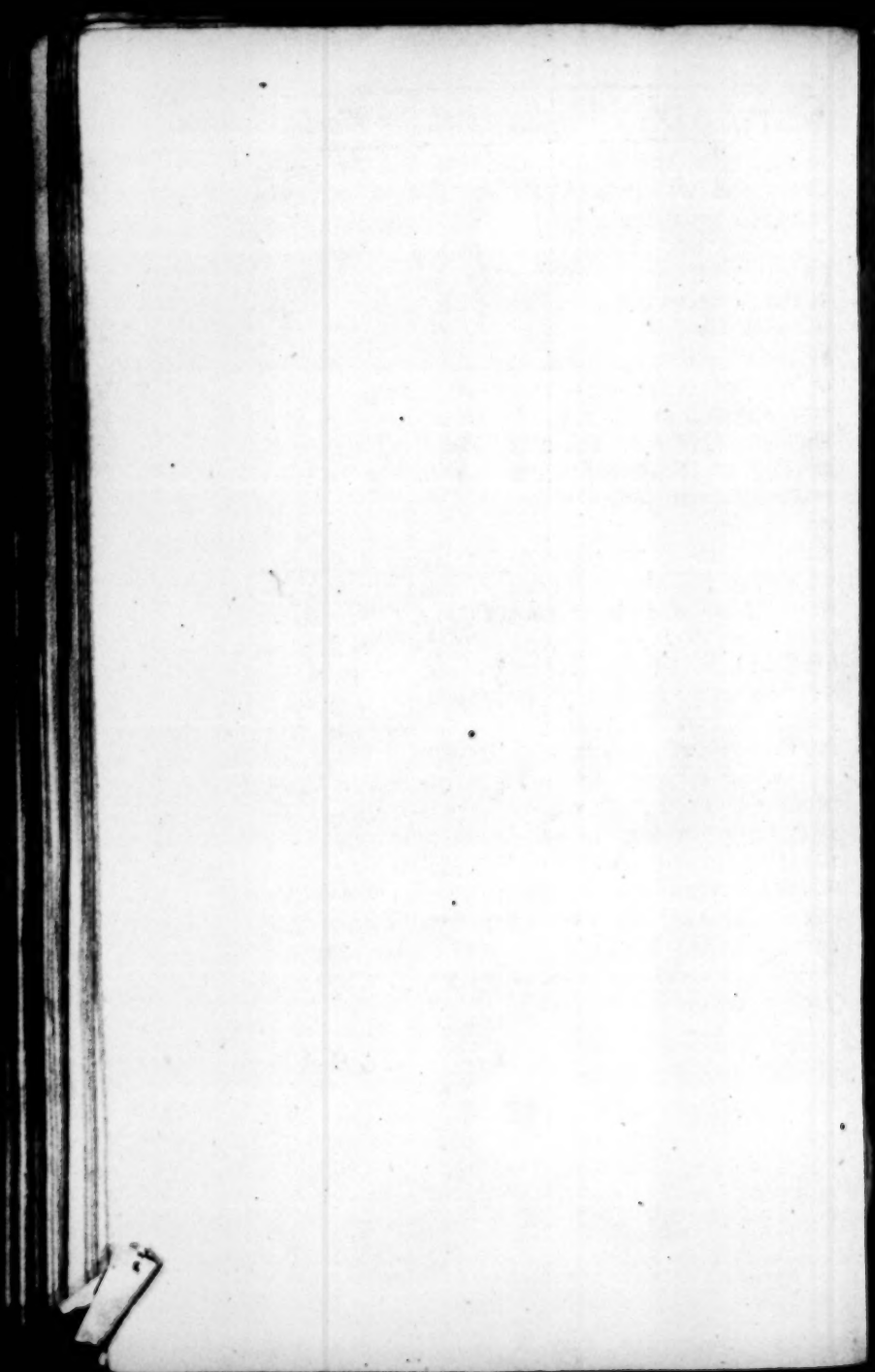
play the Whore; nor to be attended with more than one Woman abroad, except they were drunken; which Dispensations, Women were ashamed to claim.

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THE  
HISTORY  
OF THE  
WORLD.

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BOOK III. Part I.

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FROM  
The Destruction of Jerusalem unto  
Philip of Macedon.

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CHAP. I.

*The time from the Destruction of Jerusalem  
to the Assyrian Fall.*

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§. I. **T**HE Connexion of Sacred and Profane.  
History. §. Before the Grecian Olympiads, and the Eastern Date from Nabonassar, the Course of Time had no beaten Path, as after it had more certain Marks; yet from Jerusalem's Destruction, the former, with

the succeeding Ages, are more clearly discern'd in their Connection. The harm which some have found in the years of the overgrown Monarchies, doth preserve their Names, which otherwise might have been forgotten, but cannot shew the Year of such a King, in which any thing expressed in Scripture was done. Neither could any certainty be gathered from the late Kings of the *Assyrians*, &c. if *Nebuchadnezzar's* Reign had not been precisely applied to the years of *Jebojakim*, and *Zedekiah*. Hence have we the first light to discover how to connect Sacred and Profane Histories; for *Judah's* Seventy years Captivity begin under *Nebuchadnezzar*, and ending the first of *Cyrus*, directs us backward and forward. This first year of *Cyrus*, is joyned with the first of the fifty fifth Olympiad. And that he Reigned twenty three year before his Monarchy, and seven after, is apparent; and giving them four hundred and eight year between *Troy's* Fall, and *Iphetus's* restoring the Olympiads, we may arrive to the knowledge of the true *Grecian* Antiquities. For other Nations, let *St. Augustine* be trusted.

§. 2. The Seventy Years of *Babylonian* Captivity being our chief mark of direction, we are to inform our selves truly therein. Some begin from *Jeconias's* Captivity, eleven year before *Zedekiah*; citing *Ezek. 40. 1.* *Beraldus* judgeth that it began the first of *Nebuchadnezzar*, and fourth of *Joakim*; citing *2 Chron. 36.* and *Dan. 1. Matth. 1. 11.* but cannot thus make it good. Wretched *Porphyrie* scoffeth at *St. Matth. 1. 11.* not knowing *Josias's* Sons had divers Names, as *Epiphanius* shewed. The Wretch affirmeth the Book of *Daniel* was written long after his death, at or near the time of *Antiochus Epiphanes*, whom *Eusebius*, *Apollonius*, &c. have answered. And the Seventy Interpreters Translated it out of *Hebrew*, one hundred year before that. *Jaddus* the High-

High-Priest also shewed the Book to the Great *Alexander*, &c. True it is, the *Jews* ascribe it to *Esdra*s, and equal it not to the Prophet, but put it among the *Hagiographs*, or Holy Books; which are *Daniel*, *Psalms*, *Job*, *Proverbs*, *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes*, *Hester*, *Nehemiab*, and *Chronicles*. Our Christian Councils and Fathers acknowledge it Canonical; and our Saviour who cited no *Apocrypha*, cited it as a proof exceeding all.

§. 3. That the Seventy Years Captivity began at *Jerusalem's* destruction, not *Jeconias's* Captivity, is clear; *Jeremiab* himself, explained himself, and *Daniel*, cited by some to the contrary. Compare *Chap.* 25. 9, 11, 12. with *Chap.* 29. 10. where, in the first place, he expressly beginneth the Captivity of Seventy years, at *Jerusalem's* Destruction; and thereof certifies the Captivity in the second place. So also it is understood by themselves, 2 *Chron.* 36. 19, 20, 21. So *Dan.* 9. 2: the Seventy years referred to *Jerusalem's* Desolation.

§. 4. Touching the King's Reigning in *Babylon* those Seventy Years, and the time of each, help us a little to the times before or after; neither it seems were most of their Acts worth Recording. For as *Nebuchadnezzar's* latter times were either in delights, or madness, so his Posterity grew slothful, as Sons whose Fathers have purchased enough to their hands; yet let us consider of Men's Opinions therein, and judge as we see cause. The surest Opinion, is theirs which follow the Scripture; which Name only *Nebuchadnezzar*, *Evilmerodach*, and *Balsasar* and *Jeremy*, which seemeth to limit the Dominion of *Babel*, to Father, Son, and Grandson. To qualifie this, I see no necessity, except Profane Authors were constant and probable in more Successions, which they are not. *Josephus* reckons five, citing *Berosus*; but far otherwise than doth *Jerom*, &c.



*Anius Metasthenes* nameth five, of which, the three last were Brethren; but neither he, nor the rest, can qualifie *Jeremiab*.

§. 5. *Scaliger's* Opinion is here handled, and disproved, beginning the seventieth year from *Jechonias's* transportation: and giving *Evilmerodach* but two years, *Balthasar* one, of which he maketh four, spent in his protection, and maketh him a Son of *Nebuchadnezzar's* Daughter. But as *Jeremiab's* speech of *Evilmerodach's* raising up *Jechonias*, argueth longer time, so his speaking expressly of *Nebuchadnezzar's* Sons in the Succession. So *Daniel* employ'd in so high a Place by the King, and after falling to a private Life, could not have been forgotten of him in two year, or less. *Scaliger* also finds one *Nabonidus* after *Balthasar*, and giveth him seventeen years, and maketh him *Darius Medus*, whom others make the same with *Balthasar*, to make good *Berosus*, whom *Scaliger* his chief Patron, herein forsaketh. His grounds are, one, out of *Daniel* 5. 31. where *Darius* is not said to win, but receive the Kingdom; makes no strong conclusion, &c. His other is out of *Metasthenes* in *Eusebius*, calling *Nabonidus* a *Mede*, but I find it not; and if I did, I would little regard it, considering his other improbable Reports with it. Besides, the Opinion agreeth hardly with Scripture, which saith, *the Kingdom should be divided between the Medes and Persians*. So that either *Darius* was not *Nabonidus*, or else bethink us what *Persian* shared with him. Nay, both the Nations made the Empire, as *Daniel's* Ram sheweth; and the *Greeks* call the Wars made by *Xerxes*, the Wars of the *Medes*. So that the Notion of the Chronologers holding *Darius* Partner in *Cyrus's* Victories, was not well condemn'd.

§. 6. *Lyra*, and others, who hold those only named in Scripture, to have reigned in *Babylon* during those Seventy years; I esteem more conformable to Reason.

son. For the years of their Reign, it is clear, that *Evilmerodach* began to Reign, 2 *Kings* 25. 27. *Jer.* 52. 31. in the Thirty Seventh year of *Jecbonias's* Captivity, from which, deduct *Zedekiah's* Eleventh year, when the City was taken, there remained Twenty Six of the Seventy. How to distribute the other Forty four to the succeeding Kings, is not so needful, as long as the total Sum is certain. Yet I will be bold to conjecture, as others have done, giving to *Balthasar* Seventeen years, with *Josephus*; so there remain Twenty Seven, of which one may be taken away for the First of *Darius*; so Twenty six remain for *Evilmerodach*: Besides *Josephus*, all that confound *Balthasar* and *Nabonidus*, give him Seventeen Years; and *Daniel's* being grown out of *Balthasar's* Knowledge, who yet had served him his Third year, argueth some long time between. That *Evilmerodach* Reigned some good time, is probable, by *Jecbonias's* favour under him; and some of great judgment, have given him Twenty three years, and more might be given as well as that.

§. 7. Touching the actions of these Kings. *Nebuchadnezzar's* former years were Victorious. In his Nineteenth year he won *Jerusalem* and proud *Tyrus*, *Esa.* 23. 15. The same year *Egypt* was next aimed at, as the fairest Mark; but the petty Nations about *Judab*, who desired the Ruin thereof, were to be made sure, for fear of incommoding his Return from *Egypt*, if he succeeded not. All these ill Neighbours which imagined to gain by *Judab's* fall as *Tyrus* had, and had followed the Camp as Ravens, were suddenly opposed by *Nebuchadnezzar*, as the Lord had threatned, and brought into the Condition *Judab* was in, *Esa.* 16. 14.

§. 8. *Nebuchadnezzar* having freed the Coast behind him, through *Syria* and *Arabia*, leaving neither Friend to *Egypt*, nor Foe to himself, able to give impediment to his Proceeding or Retreat, he pre-

presently took it in hand, and according to our Three great Prophets, had a Victorious Conquest of Egypt, although some good Authors following *Herodotus* and *Diodore*, extenuate it to a Ravage without Conquest; and that *Apries*, or *Hopbra* their King, was slain after in an Insurrection of his Subjects, and *Amasis* chosen to succeed. But *Herodotus* and *Diodorus* are herein contradicted by such Authority as Force our Belief, as *Esa.* 20. 4, 5, 6. *Jer.* 43. 10. and 44. and 46. 25, 26. So *Ezek.* 29. 20. 30. and 32. 31. So that *Junius*, who in one place took *Hopbra's* Enemies to be *Amasis* and his Fellows, yet on *Jer.* 44. 30. he Confessed the Egyptian Priests had abused *Herodotus*. *Josepbus* also herein is rather to be believed, reporting Egypt's Conquests, and slaying of the King by *Nebuchadnezzar*, who appointed another in his stead; all which is consonant to the Prophets.

§. 9. *Nebuchadnezzar's* Victories after the Conquest of Syria, more enlarged his Dominions than his former; for besides the Conquest of Egypt, we are bound to believe he Conquered *Phut*, and *Lud*, and other Nations, as it seemeth, even to *Mauritania*. Hitherto Egypt had flourished Fifteen hundred Eighty years; but from henceforth, Forty years under a Vice-Roy, and was long after in recovering strength, but never to her Antient Glory, *Esa.* 19. 11. *Ezek.* 29. 13. &c.

§. 10. *Nebuchadnezzar's* Actions are diversly dated, some from the beginning of his Reign, whose first year ran with part of *Jebojakim's* Third, when *Daniel* was carried Captive. Another date was from the beginning of his Empire, which was after the Conquest of Egypt, as his Dream, *Dan.* 2. 1. which could not be the Second years Reign, considering the third then being up of *Daniel*, before he stood before the King, as also that *Nebuchadnezzar* was yet no such King, as he was when *Daniel* declared the Dream, &c.

etc. After the Conquest of *Egypt*, *Ninive*, which Rebelled, was destroyed by him, as *Nabum* foretold ; whose Prophecy went between the destruction of *Egypt* and *Ninive*.

§. 11. *Nebuchadnezzar's* last Times are found only in *Daniel*, as his Buildings in *Babel*, cap. 4. 27. wherein he glorified so much ; and no marvel if *Josephus's* report out of *Berosus*, be true, of an Orchard supported by Arches, as high as Mountains, reared in Fifteen days. But his over-valuing his own Greatness, abased him as low ; and the Lord, for his presuming to erect an Image to be worshipped to his dishonour, whom he had before acknowledged, cast such contempt upon him, as never befel such a Man. For, after the Lord had convinced him by the miraculous cooling of his Furnace, and by a second Dream, warned him, and given him one year respite, he had Human Sense taken from him, etc. Upon his restoring, *Augustine* and others, held him saved.

§. 12. *Evilmerodach* succeeded, in whose Nineteenth year ended the Fortieth year of *Egypt's* Desolation, and now brake the *Babylonian* Yoak under *Amasis* their King. This fell out while *Astyages* the *Mede*, Grand-Father to *Cyrus*, held War with *Evilmerodach*, and had the better, which emboldened *Egypt*. *Astyages* died in the Ninth year of *Evilmerodach*, and left the *Medes* and *Persians* in Arms against *Evilmerodach*, whom also they slew.

§. 13. A conjecture how it might be that in *Nebuchadnezzar's* Seven Years of Madness, *Niglifar* might govern by his Wife *Nitocris's* means, *Nebuchadnezzar's* Daughter and *Labassardach* after him, but slain after Nine Months, presently before *Nebuchadnezzar's* Restauration.

## C H A P. II.

*The Persians greatness, how it grew.*

§. 1. **T**HAT the *Medes* were chief in the overthrow of *Babylon*, the infallible Witnesses of Two great Prophets, maketh good, *Esa.* 13. 17. *Jer.* 51. 11. 28. according to which, *Julius Africanus* proveth *Babel* was taken before *Cyrus* began to Reign. So that the Empire lost by *Balthassar*, the last of *Belochus's* Line, fell to *Cyaxares* or *Darius Medus*, the last of *Arbaces's* Race, who succeeded his Father *Astyages*, &c.

§. 2. *Cyrus*, to whom alone the *Greeks* ascribe the Conquest of *Babel*, was thought immediate Successor to *Astyages*, by some who deny he had any other Son than this *Cyrus* Son of *Mandane* his Daughter. *Viginer* also probably reasoneth, that *Astyages* had no such Son as *Darius*, being unknown to so many Authors there named. But Negative Arguments from Authors, are of no force and necessity. Either *Astyages* must be *Darius*, in *Daniel* 9. which his Time will not suffer, or another Successor before *Cyrus* must be granted, who for Life commanded all. Yet in regard he was Old, and followed not the Wars in Person, but *Cyrus* as his Lieutenant, did all; the *Greeks*, who heard only of him, ascribed all to him; as did the *Persians*, in Honour to him, who shortly brought all to them.

§. 3. *Xenophon's* Report of the Wars between the *Assyrians* and the *Medes*, and *Persians*. The *Assyrians* having command of so many Countries, desired to bring under the *Medes* and *Persians*. Knowing therefore their great strength, he perswaded *Cræsus*, the rich and strong King of *Lydia*, to join with him, which he easily yielded, for the quarrel to

to the *Medes*, who had warred against *Alyattes* his Father. These together compose an Army of Two Hundred Thousand Foot and Sixty Thousand Horse, but are overthrown by *Darius*; and *Cyaxares* King of the *Medes*, and *Cyrus* General of the *Persian* Forces, and the *Assyrian* King slain; so that many *Assyrians* revolted, and *Babylon* was glad, for her security, to get mercenary strength, while *Cyrus* pursueth his Victory to lesser *Asia*, and took *Cræsus* Prisoner. After this followed the Attempt at *Babylon*, *Cyaxares* bearing the Charge, and *Cyrus* being Leader, &c.

§. 4. *Achæmenes* govern'd in *Persia*, when *Arbaces* did the like in *Media*, and both joined with *Belochus* against *Sardanapalus*, and after held *Persia* for himself, as the other did *Media* and *Babylon*; yet *Arbaces*'s absolute Command decayed 'till *Deioces* Onehundred fortys year after, when *Salmanassar* Reigned in *Syria*; so that neither the *Medes* nor *Persians* found it fit to stir. From *Deioces* to *Astyages*, there past above Ninety years, in which time *Pbraortes* Reigned, but not like to have Conquered *Persia*, as *Herodotus* Writ. For *Susiana* was under *Daniel*'s Charge for *Nebuchadnezzar*; who also would hardly have ventured into *Syria* and *Egypt*, leaving such an Enemy on his Back. It seemeth, the Successors of *Achæmenes* did little worth remembring, seeing in the *Persian* Greatness, nothing was Published of their first Kings. *Xenophon* reports the Crown descended from Father to Son many Descents; and that *Cambyfes* begot *Cyrus*; so that the Story of *Astyages*'s giving *Mandane* his Daughter to a base Man, to disable her Issue, whose Greatness he feared, is improbable. Two Races sprung from *Achæmenes*; the First, according to *Reyneccius*, are *Darius*, *Cyrus* First, *Cambyfes*, *Cyrus* the Great, *Cambyfes*,



*byses*, &c. Of the Second Race came the Seven Princes who overthrew the *Magi*, and chose *Darius*, Son of *Hystaspes*, one of them for King.

*Persia*, first called *Elemais*, of a Son of *Shem*, &c. Their City called *Persepolis*, in the Second Book of *Maccabees*, is called *Elemais* in the First Book, and now *Cyrus*; but Built in another place, for that which *Alexander* destroyed at the request of the Harlot *Thais*. The First Kingdom known to us, according to the Interpreters of *Gen. 14.* was *Chedorlaomer*, with whom *Amraphel* or *Ninus* joined in the War against the *Arabians*.

### C H A P. III.

#### *Of Cyrus the First Persian Monarch.*

§. 1. **C**YRUS, saith *Strabo*, was so called of the River which watereth *Persia*; *Herodotus* saith, it signifies a Father; *Plutarch* saith, the Son *Esaï* named him almost Two Hundred years before. He Conquered *Lydia*, and took *Cræsus* before *Babylon*, which he won in the Fifty Fifth Olympiad, and in the Twenty Eighth Olympiad, upon a Rebellion, subdued it again.

§. 2. *Lydia* had *Lydus* the Son of *Atys*, her first King, which Family was extinguished; *Argon* descended from *Hercules*, was chose by the Oracle, and held Twenty two Generations, to *Candaules* the last: *Gyges* succeeded him in Bed and Kingdom, which he left to *Atys* Father of *Sadiattes*.

*diattes*, Father of *Halyattes*, who begat *Cræsus*: All their time was One Hundred Seventy years. *Cræsus* so enlarged his Dominion, that he was Inferiour to no King of that Age, commanding *Phrygia*, *Bythynia*, *Caria*, *Misia*, *Papblagonia*, &c. He, in confidence of his good Success, envying *Cyrus's* Fame, and desirous to check his Prosperous Undertakings, asked Counsel of *Apollo*; Then *Darius*, who assured *Cræsus* passing *Halis's* River, shall dissolve a great Dominion. An Answer doubtful, because the Devil was Ignorant of the Event.

§. 3. *Cræsus* thus resolved, despised all *Sandanes* his Consellor's Arguments to the contrary, as the Barrenness of the Enemies Country, their hard manner of Living, War-like, Indefatigable and Prosperous; by whose Fall he can gain only Fame, wherein he excelled; and if he were Beaten, his Loss could be hardly told, or soon conceived. *Cræsus* proceeds with a powerful Army, but is staid at *Pterium*, a strong City of *Capadocia*, which he fought to force, while *Cyrus* advanc'd; *Cratippus* answer'd *Pompey* well, That Kingdoms have their Increase and Periods from Divine Ordinance; and so was it with these two great Princes, whose Forces meeting, the *Persians* had somewhat the better, but Night parted them. *Cræsus*, doubtful of the next days Success, quit the Field to *Cyrus*, and with all haste, got into *Sardis*; and because of Winter, sent home his Forces, not doubting any pursuit.

*Cyrus* finding the *Lydians* gon, followed slowly after, to avoid discovering; and having good Intelligence of *Cræsus's* proceedings, delay'd 'till the Forces were dispos'd to their Winter Garrison; when unexpectedly he invested *Sardis*, and in fourteen

teen days forced it. *Cræsus* thrusting in among the multitude, was ready to be slain, had not his dumb Son, forced by Passion, cried *Spare Cræsus*; who thereupon was brought to *Cyrus*, who judged him to be burnt. Being upon the heap of Wood, he cryed out, *O Solon! Solon! Solon!* and upon urging to declare what he meant, answer'd, *That he found Solon's words true, That no Man knew his own Happiness 'till his End.* *Cyrus* hearing thereof, called for him (remembering his own Mortality) forgave him, and ever after used him as a King, and Companion. *Xenophon* Reports, that *Cyrus* used him so, without speaking of the purpose of burning; belike thinking it a Cruelty unworthy *Cyrus*, so to use his Great Uncle by his Grandmother, whose Brother he was. *Cyrus* ever after so trusted him, that in his Journey to *Scythia*, he left him to advise *Cambyses* his Son.

§. 5. *Cyrus* after the Conquest of *Lydia* (as it seems) Invaded *Scythia*, and taking *Amorges*, whose Wife *Spartha* renewing the War, took *Cyrus*, and so by exchange, recover'd her Husband. He also reduc'd the *Phocians* and *Greeks* in lesser *Asia*, being fallen off; and having settled all his Provinces, prepared to attempt *Babylon*, as the height of his Designs; whereto he inforced Head and Hand. *Cyrus* having spent ten years in ordering former Purchases, and preparing for *Babylon*, knowing the strength of it, being treble Walled; of great heighth, and surrounded with Waters unfordable, and victualled for twenty years, despaired to carry it by Assault, or to Famish it in short time, or without great and assur'd Guard, considering the vast circuit of the Wall, above forty eight Miles, of thirty two Foot thickness, and one hundred Cubits high. *Cyrus* having considered these difficulties, with the incon-  
venience of lying long at the Siege with such a Multitude, and the doubtful Terms of Conquer'd re-  
mote

mote Provinces, with the dishonour of making shew to attempt, what in probability could not be compassed, contrived how to turn aside *Euphrates* by many Channels. *Balthazar* in the mean time, secure of any thing the Enemy could do, fell to Feasting, &c. when the Lord of Heaven, against whom he exalted himself, sent a Message by a Divine Hand-writing, which marred all their Mirth. The execution of that fearful Sentence came on as fast, when in the same night, *Cyrus* causing the Dams between the River and his Trenches to be cut down, *Euphrates* suddenly fail'd the City, and left the Besiegers a ready entrance, upon a secure People, drowned in their Cups. No Historian, if he had been present, could have better set out *Babel's* Calamities in that surprize, than did *Isaiab* two hundred years before, and *Jeremy* above seventy years, whose Prophecies were now accomplish'd.

§. 6. *Cyrus* his last Wars and End are diversly reported. *Herodotus* and *Justin* tell us of his Wars with the *Massagets*, and his death by Queen *Tomyris*. But I believe with *Viginier*, that War was rather that which he had before with the *Scythians*; and that *Tomyris* was *Sparta*. *Ctesias* reports he was wounded in his War with *Derbician Scythians*, and died three days after; and by *Strabo's* Report, he was buried in his own City *Pasagardes*, whose Tomb *Alexander* the Great opened, saith *Curtius*. There is no likelihood of any such overthrow of the *Persians* in *Scythia*, considering *Cambyse's* present Journey into *Egypt*, and therefore I believe he died at home, as *Xenophon* reports, setting down his Oration to his Son, &c.

§. 7. *Cyrus* his Decree for building God's Temple, was, in true consideration, the noblest of all his Acts, as a Service to the Author of all goodness, accomplishing what the Lord had promised seventy years before, touching the return of the *Jews*, &c.

restoring the Vessels of the Sanctuary, and re-building the House of God. Yet was the Work hindred all the days of *Cyrus*, by the *Samaritans*, and Governours of the Provinces, who wrought upon *Cambyfes* in his Father's days; and after, upon suggestion that it was a *Rebellious City*, &c. He Reigned thirty, or one and thirty Years.

§. 8. *Cyrus* had two Sons, *Cambyfes*, and *Smerdis*: Three Daughters, *Atossa*, and *Meroe*, whom *Cambyfes* their Brother Married, and *Artistona* Wife to *Darius Hystaspes*, as was *Atossa* after *Cambyfes*'s death. *Codman* mistakes her for *Hester*, because she was called *Hadasa*; but nearness of Names confounds not the Person, where the one was the known Daughter of *Cyrus*, the other a *Jew*; who though a while she concealed her Kindred, yet she after discovered it, &c.

## C H A P. IV.

*Of the Persian Affairs, from Cyrus, to Darius.*

§. 1. **T**HE *Persian* Kings are diversly numbred; but *Eusebius*, and most Latin Authors follow the *Greeks*. *Krentzheim* hath refelled all the other; and *Beucer* maketh it good by Scripture. *Cyrus* Reign'd in all thirty years, nam'd 2 *Chron.* 36. and *Ezra* 1. 1. and elsewhere. *Cambyfes* with the *Magi* eight years, named in *Daniel* 11. 2. *Darius Hystaspes*, *Ezra* 4. 5. he Reigned thirty six; then *Xerxes* twenty one years, plainly set out, *Dan.* 11. 2. *Artaxerxes Longimanus* forty years, *Ezra* 4. 7. called also *Artasta*, *Ezra* 4. 7. and 7. 7. *Darius* Northis nine-

nineteen years, *Exra* 4. 24. and 5. 6. *Nebem.* 12. 22. *Artaxerxes Mricmon* forty three years, *Nebem.* 2. 1. Father to *Artaxerxes*, *Ostius*, and *Arsames*, in whom the Line of *Cyrus* ended. *Ostius* Reigned twenty two years, *Arsames* three; *Darius* the last was of another Family, and Reigned six years. All these are by *Eusebius* fitted to the Olympiad.

§. 2. *Cambyfes* succeeded his Father; like him only in desire to increase the Empire. In the fifth year of his sole Reign, the third of the sixty third Olympiad, he Invaded *Egypt*, for that *Amasis* denied him his Daughter; but *Psammeticus* Reigning after, is slain by *Cambyfes*, six Months after *Amasis's* death; others give him six years.

§. 3. *Cambyfes* also forced *Evelthon* King of *Cyprus* to submit; he destroyed the *Egyptian* Images and Temples, and sent to do the like to *Jupiter Ammon*, in *Lybia*, but the Devil by a Storm oppressed them with Sand, yet himself attempted it after in vain; he also slew *Apis* the *Egyptian* Bull. But shortly after, upon a Dream that his Brother sate upon his Throne, he procured *Praxaspes* his Favourite to kill him. Intending to Marry his Sisters, he asked his Judges what Law permitted it, who answered, *Persian Kings are Lawless*. Yet he caused *Sifanus* a Corrupt Judge to be flaid alive, covering the Judges Seat with the Skin, and put his Son into the Office. He shot *Praxaspes's* Son in the Heart, to shew his Father the Wine he delighted in had not taken away his Wits. Mounting his Horse in haste to *Persia*, hearing of *Semendis* a *Magus*, upon likeness to his Brother usurped the Crown, his Sword falling out, gave him his death's wound. He Built *Babylon* in *Egypt*, where *Latopolis* had stood, and *Meroe* in *Nilus* by his Sisters Name, whom he slew, for weeping for *Smerdis*.

§. 4. The Seven Princes descend from *Achamenes's* discovering the Fraud of the Imposture, with joyn-



ed Forces rooted him out ; and after Consultation, whether Popular Government, or a few Choice Men, or Regal, were best, the Resolution was to make him King, whose Horse should Neigh first after the Sun-Rising. *Darius*, one of them, Consulting with *Oebarus* Master of his Horse, caused his Horse to cover a Mare in the Suburbs the Night before ; who coming the next Morning by that place with the rest, made *Darius* Emperor, by his Horse Neighing first. \*

\* *Her.*

lib. 3.

## C H A P. V.

### Of *Darius* the Son of *Hystaspes*.

§. 1. **D***arius* came of the second Race of *Achamenes*, thus. *Cyrus* the First begat *Teispus*, who begat *Arianes* Father of *Arsanes*, who accompanied *Cyrus* in *Scythia* ; where *Cyrus*, upon a Dream, grew Jealous of *Darius* ; but afterwards he followed *Cambyfes* into *Egypt*, Married two of *Cyrus*'s Daughters. *Reyneccius* gives *Hystaspes* five Sons, *Herodotus* four.

§. 2. *Darius* made many equal Laws, gave his Subjects easie access, and was so mild, that many Nations offered subjection ; yet he laid divers Taxes on them. *Babel* being revolted in the time of the *Magi*, *Darius* Besieg'd it, and by *Zopirus*, who for his sake cut off his own Ears and Nose, fled to the *Babylonians*, and complained of *Darius*'s Cruelty. For dissuading the Siege of *Babel*, he is made their Leader, and recovers it.

§. 3. He gave order for Building the Temple, and made a Decree against all that should hinder it, *Far. 6.*

*Darius*

§. 4. *Darius* having recovered *Babylon*, invaded *Scythia*, passing over *Ister*, or *Danubius*, by a Bridge of small Vessels, which he committed to the keeping of the *Ionians*, and *Aetolians*; among whom *Miltiades* persuaded them to break it down, so to distress *Darius*; but *Hystieus* Prince of *Milet* of *Ionia* dissuaded 'em. *Darius* entering the Desert Country of *Bessaria*, found neither People, nor Relief; the *Scythians* there being all Grassiers, and Horsemen, without any Town or Tillage, and living in Waggon, which at every station they set in order of a Town, as do the *Chrim Tartars* their Posterities at this day. *Darius* wearied with seeking, and seeing his Folly, sent to them, either to submit, or try his Valour: who for Answer, sent him a Bird, a Frog, a Mouse, and five Arrows: This dumb shew *Darius* took as a yielding him All, even the Elements in which these Creatures live, and their Weapons: But *Gobrias*, one of the Seven Princes, construed their meaning aright, as telling him he cannot escape their Arrows, except by flight, diving, or hiding himself. This they made good, by assailing his Camp, vexing it with continual Alarums; and so fearless, forsook his Camp by Night, and hasted to *Ister*, whether yet the *Scythians* came before him, missing him as they came. They persuaded the *Ionians* to depart, assuring them the *Persians* should never hurt nor harm them; which had proved true, if *Hystieus* had proved firm, and stayed for them there.

§. 5. *Darius* escaping the *Scythians*, Invaded *Thrace*, and *Macedon*, transplanted the *Paeonians*, and possessed *Chalcedon*, *Byzantium*, *Perintbus*, &c. and the best part of *Thrace*. Then he sent to *Amyntas* King of *Macedon*, requiring his subjection by the Earth and Water, as the *Persian* manner was. He doubting his own strength, entertain'd the Ambassadors, who offering incivility to the Ladies at a Feast, were slain by the device of *Alexander* the King's

Son ; sending young Men in the Ladies Attire. *Darius* intending to revenge the Affront, was pacified by *Bubaris*, a principal Commander under *Darius*, to whom *Alexander* succeeded his Father, and had given *Gygea* his Sister ; who persuaded him how necessary the amity with *Macedon* was, in the intended War with the *Greeks*.

§. 6. The War with *Greece*, grew upon occasion of *Pyſistratus*, who, in the time of the Annual Government, upon a division of two great Families in *Athens*, usurped the Government as in behalf of the People; who yet perceiving he aimed at a Monarchy, which of all Forms of Government, they could not brook, they forced him to fly the first and second time; but the third time, by hiring Forces he recovered, and Ruled Seventeen years after, and left it to his Sons, *Hyppias* and *Hypparibus*, the last of which was Murthered by *Hermodius* for his unnatural Lust to him. Hereupon *Hyppias* doubting himself, and falling to more severity than had been there used, they raise Armies with the *Lacedemonians* aid, and forced him to give over, and leave the City. He being Allied to *Aeantides*, Tyrant of *Lampsacus*, was by him presented to *Darius*.

§. 7. These *Grecian* Colonies in the Sea Coast of *Asia*, after Five hundred years Liberty, were brought under by *Cræsus*, and fell with him under the *Persian* Yoke, and were by the Practise of *Histiæus*, put into Rebellion, because *Darius* had taken him to *Susa*, and they, under shew of Honour, held him, as doubting his greatness in *Ionis*. This he perceived to be practised with *Aristagoras*, his Cousin and Deputy in *Miletum*, to make a Breach, hoping to be sent to reduce them, as he was. For *Darius* hearing of this Revolt, and of the *Athenians* joining with them, was exceedingly provoked against *Athens*, being excited by *Hyppias*; as for the *Ionians*, he sent *Histiæus*, who promised what he intended not; but before his coming

coming, *Artaphernes* had broken their Power, being Vice-Roy in *Lydia*; so that *Histiæus*, after vain attempts, was taken and lost his Head.

§. 8. *Darius*, who first pretended only against the *Athenians* and *Eretræans*, for assisting the *Ionians*, and Burning *Sardis*, seeing the good Success of the Forces against them, sent, and demanded Acknowledgments from all the *Greeks*, who generally refused, and forced the *Agenits*, which had submitted, to renounce it. *Darius* prepares an Hundred Thousand Foot, and Sixty Thousand Horses, which, as they passed over the Sea, took the *Cyclad* Islands, and so advanc'd to *Eritria* in *Eubæa*, and sack'd it. From thence they pass into *Attica*, conducted by *Hippias* their King, Twenty Years after, who Incamped in *Marathon* toward *Athens*. The *Athenians* sent *Phidippidus* to the *Lacedæmonians* for Succour, which he failed of; but in *Arcadia*, a Familiar Devil (supposed to be *Pan*) promised the Gods assistance, which much Incouraged the Multitude, who rely more on blind Prophecies, than solid Reason. The *Athenian* Forces were Ten Thousand and One Thousand *Plateans*, with which coming into the Field, the *Persians* scorned their small numbers, and thought them void of Understanding, to venter into the Field. But, in conclusion, the *Greeks* fighting for all they had, and the *Persians* for what they needed not, Necessity provok'd the one, and Confidence in their Multitude, making the other secure, the *Persians* are put to Rout, fly to their Ships, which will drive them too, when Courage was lost. Of the *Persians*, were slain in the Place, Six Thousand Three Hundred; of the *Greeks* One hundred Ninety two; which they say fell out by strange Sights, frightening the *Persians*. *Miltiades* carried the honour of this Victory; but having broken his Thigh in a Service which he fought against the Isle *Paros*; at his return, his ungrateful Citizens cast

him in Prison, where, in a few days, he ended his Life. *Darius*, after Thirty Six Years Reign, dyed.

## CHAP. VI.

### *Of Xerxes, Emperour of Persia.*

§. 1. **X**erxes succeeded, and inherited, with his Crown, a double War; one with *Egypt*, the other with *Greece*; as terrible in Preparation, as ridiculous in Success; from which War, *Artaban*, Brother to the late *Darius*, dissuaded him: But *Mardonius*, Grand-Child to *Fystaspis*, as was *Xerxes*, and his Brother in-Law by Marriage of his Sister, persuadeth it. *Herodotus* tells of 1700000 Foot; but *Trogus* makes it 700000 Foot, and 80000 Horse, besides Camels, Chariots, and other Beasts for Carriage. The Commanders were all Princes of the Blood, of which *Mardonius*, Cousin to the King, was chief; only the Immortal Regiment, which was ever supplied with Ten thousand select *Persians*, was given to *Hydarnes*. Gallies Two thousand two hundred and Eight, and three thousand Vessels for Transportation.

§. 2. This World of an Army made their Rendezvous at *Sardis*, whose whole Company *Pythias*, a *Lydian*, entertain'd with Food, and presented the King with two Thousand Talents of Silver, and four Millions of Gold, wanting Seven thousand, which *Xerxes* made up, and gave all back again. Yet the Tyrant cut one of his five Sons into two parts, for whom the Father had intreated to be spared in this Expedition, to tend him in his Age. He cut Mount *Atbos*, and five Cities in the half Island from *Thrace*. He also made a Bridge of Six hundred Seventy two Gallies

Gallies over the *Hellespont*, over which all his Army passed in Seven days, which he beheld in the Plains of *Abidos* from an high place. Here *Artabanus* put him in mind, *That Man's Life is so much more miserable than the end, that the happiest man oft pleaseth himself more with the desire of Death than Life, &c.* and layed before him two great Dangers that might proceed from such a Multitude; at Sea, by Storm, having no Harbour to command, or able to receive them; at Land, the Country not able to feed them, &c. He only replied, that great Enterprizes were never undertaken without great Perils; which is a good Resolution, if Necessity inforce the Enterprize, which here it did not, &c. and such Multitudes are rather heavy Burthens than strong Aids, impossible to be Marshallled.

§. 3. *Xerxes* having Transported his Army into *Thrace*, being to pass the Straits of *Thermopile*, of half an Acre between the Mountains, which divide *Thessaly* from *Greece*, was resisted by *Leonidas* King of *Sparta*, with three hundred Men, and three or four hundred *Greeks*, 'till a Fugitive *Grecian* taught the *Persians* a Way by the Ridge of the Mountains, by which, part of their Army ascending, came upon their Backs. Yet *Leonidas*, with his Seven hundred Men, stood to it, and slew twenty thousand, and two of the Kings Brethren; though in the end, he and the rest were slain. This valorous Resolution, especially of the *Lacedemonians*, terrified *Xerxes*; so that he asked Counsel of *Demoratus*, a Banished King of *Sparta*, who advised to send sufficient Force in three hundred Ships, to ravage *Lycaonia*, so to divert the *Lacedemonians* and their Neighbours at home, while *Xerxes* subdued the rest. *Achamenes* the Kings Brother advised him to keep the Ships together near the Land Forces, considering four hundred were cast away in a Storm. But the *Grecian* Navy lying at *Artemisium*, where the *Persian* Armada



mada thought to inclose them, knowing they had sent two hundred Ships about, met them in the Night unlook'd for, and Defeated them. The other intending, by strong hand, to repair that loss, set upon the *Grecian* Navy, but had the worst, leaving both the place and Spoil to the Enemy.

§. 4. *Xerxes* being entred the *Phocians* Country, ravag'd it and the Regions adjoining; he sent also to pillage the Temple of *Delpbos*, but was overwhelmed (they say) by two Rocks, which brake from *Parnassus*. Surely his Attempt was Impious, seeing he believ'd *Apollo* a God; so that the only Holy might give the Devil leave to defend himself against his own Servant which dishonour'd him. For, saith he; will a Man spoil his God? *Mat.* 3. 8. *Jer.* 2. 9, 10. Yea, the *Persians* had blamed the *Athenians* for Burning *Cybel's* Temple in the City *Sardis*. He proceeded to *Athens*, which was forsaken, and Burnt the Citadel and Temple.

§. 5. The *Athenians* had removed their Wives and Children to *Salamis*, &c. prising the common Liberty of *Greece* before private; yet the *Greeks* resolved to abandon *Salamis* and *Agina*, had not *Themistocles*, Admiral of the *Athenian* Fleet, dissuaded them from it, as also from the purpose to fortify *Peloponesus* only, and abandon the rest of *Greece*, as not defensible; yet could he not prevail, 'till he threatned, that the *Athenians*, whose Ships were the Strength of the *Greek* Navy, would take their Wives and Children, and remove to *Italy*, and there plant themselves. The *Peloponesians* knowing how desperate the Case would be with them, were glad to yield.

§. 6. The *Persians* deliberate to offer the *Greeks* a Battle, which the King desired, and the Leaders, to give him content, seem to approve of it. But *Artemisia*, Princess of *Halicarnassus*, advised the King to set forward to *Peloponesus*, to separate the *Greek* Navy, while every one would haste to defend his own,  
and

and so single, were easily mastered, which conjoined, were too strong by their better Skill at Sea. The *Peloponnesians* amazed at the approach, and fearing the Enemies March to *Peloponnesus*, esteeming all Greece lost but that part, resolve to set Sail for *Iseamus*. *Themistocles* knowing he had no spare time to bestow on Ears shut up by Fear, sent a trusty Messenger to tell the *Persians* of this intended flight; willing them with speed to send some Forces about the Island. The *Persians* thinking the *Athenians* did this to make their way for Favour, as meaning to fall to the King, followed the Advice. The *Peloponnesians*, in the Morning, intending to weigh Anchor, saw the Enemy in their way, and so were forced to the Fight in the Straights of *Salamis*, where they had a memorable Victory; forcing the Enemies Ships to fall foul one upon another, and so could neither Fight nor fly.

§. 7. After the Victory, every Captain, by Scrutiny, was willed to write his Name which merited most, and every Man ambitious of the Honour, set his own Name first, and *Themistocles* next; Affection serving her self first, is then content to yield to Vertue next. *Xerxes* set a good Face on it, as intending a new Preparation; but the Princes which knew his Temper, discerned his faint Heart, especially *Mardonius*, Author of this War. He therefore to prevent the King's Indignation, went unto him with many fair Words, laying the fault upon the Cowardly *Egyptians*, *Phœnicians*, and *Cilicians*, which was no dishonour to the King, who had taken *Athens*, which was principally intended, and the most of Greece. Hereupon he desired the King to leave him three hundred Thousand men to finish the War, and himself, with the rest, to return to *Asia*. The King's Care liked well hereof, and made haste, hearing the *Greeks* intended to break his Bridge, as *Themistocles* had inform'd, under-hand, so to weaken the Army, and ease the Country.

§. 8 *Mar-*

§. 8. *Mardonius* having undertaken to reduce *Greece*, removed to *Thessaly*, and from thence, sent *Alexander*, King of *Macedon*, with great Promises, to persuade the *Athenians* to come in, which the *Lacedemonians* understanding, sent likewise to persuade them to remain firm. The *Athenians* Answer *Alexander*, renouncing Amity with *Xerxes* as long as the Sun kept his Course; whereupon *Mardonius* hasted to *Athens*, which was again left to him void. From thence he solicited them with many fair promises in vain; yet the *Lacedemonians* grew cold in sending Aid, 'till the *Athenians* grew to threaten a Course which would little please them. A Counsellor of *Sparta* thereupon said, our Wall upon *Isthmus* will little avail us, if *Athens* listen to *Mardonius*; with which Speech, the *Lacedemonians* bethought themselves and dispatched five thousand *Spartans*, and gave orders for five thousand more.

§. 9. *Mardonius's* Army of thirty thousand was increased to fifty thousand, with the *Macedonians*, *Thæbans* and *Thessalians*, against which, the Forces of *Greece* were One hundred and ten Thousand, of which forty thousand were weightily Armed. All these confronted one another in a convenient place belonging to the *Platæans*, who gave it to the *Athenians*, upon the Oracles promise of Victory, if the Battle were fought on *Athenian* ground. In the end the Armies encounter each other; *Mardonius* is slain, his Army destroyed, and *Artabazus*, with three thousand, flyeth to *Byzantium*, and so Shipped into *Asia*.

§. 10. *Xerxes* being at *Sardis*, committed Sixty thousand to *Tygranes* to keep *Ionia* and the Coast, where his two Admirals lay at *Mycalæ*, who perceiving the *Grecian* Fleet was coming, drew their Ships on ground, and fortified the places, and disarmed the *Samians* among them, and set the *Miletians* far off, to keep the Streights, doubting them. The  
Greeks

Greeks resolutely force them, and the *Sarmians* in the Fight, get what Weapons they can, and play the Devil against the *Persians*, whose Example the *Ionians* follow ; so that the *Persians* are overthrown, and of those that fled, the *Milesians* had the slaughter ; this was the Evening of that Day, the Battel was at *Plataea*, which was the last that was heard of this mighty Army levied against Greece.

§. 11. *Xerxes* not regarding these Losses, was engag'd in the love of his Brother's Wife, who rejected him ; and after of her Daughter, Wife to his Son ; whereof did follow the Salvage Cruelty of *Amestris* his Wife, on his Brother's Wife, and his Murther of his Brother *Masistes*, her Husband.

## C H A P. VII.

*The Greek Affairs, from the Persian Wars, to the Peloponessian, of Twenty Seven Years.*

§. 1. **T**HE *Greeks* having utterly defeated that *Persian* Army of Seventeen Hundred Thousand, and left a few thousands of them, that the *Peloponessians* sent home, leaving *Xantippus*, and his *Atbenians*, assisted with the revolted *Iones*, who took *Sestos* in the Streight of *Hellepont*, between which, and *Abidos*, *Xerxes's* Bridge had stood ; and in the Spring return'd home, taking their Wives and Children with them, out of the Islands where they had left them. The *Atbenians* neglecting their private interest, fell presently to fortifie their City ; which the *Lacedemonians*, doubting the *Atbenians* power at Sea, dissuaded ; but in vain, being held in suspense with fair words, till the work was ended ; and then were answer'd, That Athens knew what belonged to her safety, as they had shewed in the *Persian War*, without direction from others.

§. 2. The

§. 2. The *Athenians* sent out Thirty Ships, the *Lacedemonians* Twenty, the rest of *Greece* adding thereto, *Pausanias* of *Lacedemon* having the Conduct; who having possess'd themselves of many Principal Places in *Cyprus*, went from thence to *Tirace*, and recovered *Bizantium*, now *Constantinople*, from the *Persians*. After this, *Pausanias* beginning to play the Tyrant, is called home, and *Docrates* put in his Place, who is also disliked, as indeed a good Commander might be, in comparison of the Wise and Virtuous *Aristides* Commander of the *Athenians*, much more Men of ill desert. The *Lacedemonians* being weary of following the War, of which the *Athenians* were eager, return home and take their ease, while the other got Honour, and had all the rest of the *Greeks* willing to be Commanded by the *Athenians*, and to bear what Charge they lay upon them for the common defence of *Greece*, gladly referring themselves to *Aristides*. But just *Aristides* could not prevent the *Athenians* making Slaves of their Fellows in short time; imposing Thirteen Hundred Talents a year upon their Confederates. *Timon* Son of *Miltiades* was General, who brought many Inhabitants of *Greece* into the *Athenian* Servitude; while neglecting to follow the Wars, chusing rather to bear the Charge than serve, grew weak as the other became strong. *Timon* having taken *Pbaleis*, entred *Erquidom* in *Pamphilia*, overthrew the *Persian* Army at Land, and took two hundred Ships, and forced Eighty Sail of *Phenicians* to run on ground and perish. This forced the *Persians* to an honourable Peace with the *Athenians*.

§. 3. *Xerxes* becomes cruel to his Kindred, and those about him; which made his Uncle *Artabanus* to repose less safety in his Fidelity, than in the hope of a Crown, by destroying a Cruel Cowardly and Hatred

ted Prince. Thus by means of *Midridatus* an Eunuch, the King is murder'd, and his Son *Darius* charg'd with it, and put to death. But *Artabanus* is surpriz'd by *Artaxerxes*, and slain.

§. 4. *Artaxerxes* making Peace with the *Athenians*, *Themistocles* seeking to check the Peoples insolvency in their *Democratical* Government, is Banished Ten Years, who for safety fled to *Persia*, where, to avoid leading Forces against *Athens*, he Poisoned himself.

§. 5. *Athens*, contrary to the Peace with the *Persians*, measuring Honour by profit, thought to Surprise *Cyprus*, a convenient Seat for any State, which would Trade with *Syria*, *Egypt*, *Cilicia*, &c. But *Timon* with two hundred Sail, solicited by *Icarus* King of *Lybia*, to joyn in Conquest; and shewing him *Egypt*, accepted the motion, succeeded in the Attempt, to the taking two parts of *Memphis*, 'till *Magabazus* sent Forces to assist the *Persians* there; by which means, the *Athenians* were forced to *Protopotes*, and there slain, with loss of all their Gallies, and fifty more sent to their assistance.

§. 6. The *Athenians* in these six years of *Egyptian* War he'd their own with advantage, winning the *Egyptian Phocis*, *Tanagra*, &c. spoiled the Sea-Coast of *Peloponesus*, and then made a Peace with them.

§. 7. *Artaxerxes Longimanus*, to whom most good Authors give forty, and some forty four years, was he which so much favoured the *Jews*, as we see in *Esdra*s, and *Nebemiah*; which was that *Abasuerus* who Married *Hester*, lived in *Susa*, and Reigned from *India*, to *Ethiopia*, and therefore a *Persian*. Now as *Darius Hystaspes* his many Wives, the Honour he left *Aossa* in, *Tobjachim's* being High-Priest in the days of *Artaxerxes*, prove he was not *Hester's* Husband, so much less was *Xerxes*; and *Mordosba* proveth he could be none of the succeeding Kings of *Persia*.



§. 8. The *Greeks* prosecute their Civil-War, leaving the *Persians* in Peace for many Ages. Their *Egyptian Expedition* being come to nought, the *Lacedemonians* recover *Delpbos*, which the *Athenians* regain, and commit to the *Phocians*. But the *Bæotians* recover their Liberty against the *Athenians*, as did *Eubæa*, and *Megaræ*, and *Athens* seek Peace with *Sparta* for thirty years ; but after six years Invaded *Samos*.

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## C H A P. VIII.

### *Of the Peloponnesian War.*

§. 1. **G**reece was never under the Government of one Prince 'till *Philip* of *Macedon*, and *Alexander* his Son, and by them rather United than Subjected, as they were by the Kings following; who brought all *Greece* into servitude, except those Two which deserved it most, *Athens*, and *Lacedemon*, which distracted all by their private quarrels, drawing all the rest to side with them. *Lacedemon* having lived under one form of Government four hundred years, used only to War, as glorying only in Valour. The *Athenians* to the contrary, measured Honour, and all by Gain. The *Lacedemonians* were deliberate, grave, and resolute, for which, all other States of *Greece* followed them; the *Athenians* were eager, sudden in concluding, and hasty in execution; obeyed by force, and by means of their Ships, forced the Islanders to hard Tribute. The *Lacedemonians* being In-Landers, perceiving the *Athenians* to grow great, became jealous of them.

§. 2. *Athens* to enlarge her Command, used to protect the weaker States against the stronger, though having been their Colonies, as *Corcyra* was to *Corinth*. This *Wrong Corinth* complained of to *Sparta*, as others did; and when *Sparta* could not prevail by intreaty, they resolve on Force, which *Athens* prepares for. The *Lacedemonians* exceed in numbers and qualities; the *Athenians* in many Ships, and absolute Subjects.

§. 3. *Athens* the two first years had all the Country about wasted, and the Towns visited with a grievous Pestilence, by the throng of People and Cattle, fled thither. The *Lacedemonians* win *Plataea*, but cannot rescue *Mytilene* from the *Athenians*, for want of Ships; their Confederates also grew weary, so that the *Lacedemonians* seeing how little hurt they can do to *Athens*, which was easily relieved by Sea, fall to build Ships, but to no purpose, wanting good Seamen.

§. 4. *Sparta* hearing that a Fleet of *Athenians* by contrary Winds stayed at *Pilus*, a Promontory, began to fortifie themselves there, and hasted from *Attica*, to put off such ill Neighbours from planting so near *Peloponesus*; but finding the Garrison not so easily to be forced, they possessed the Haven, put four hundred Men into the Island, and send part of the Fleet for Materials to ruine the Garrison. The *Athenian* Fleet hearing of the Garrisons distresses, returned, and overthrew the *Spartan* Fleet, &c. The four hundred Men in the Island, the Magistrates of *Sparta* seek to recover, by sending to *Athens* to treat of Peace, but in vain; for *Athens* weighed Honour by Profit, and held the advantage gotten; and in the end, by force took the *Spartans* in the Island Prisoners, and sent them to *Athens*.

§. 5. The *Lacedemonians* in this Condition, labour for Peace, which the insolent *Athenians* neglected, till the overthrow their Forces by the *Lacedemonians*.

*cedemonians* employed in *Tbrace*, had received, which made the *Athenians* more earnest to effect a Peace; especially, considering, that beside the *Athenian* Power, the *Argives* their ancient, and not to be neglected Enemies, were like to joyn with the *Athenians*, the Thirty years Peace being expired. The Peace at last is concluded, but Conditions impossible; for *Lacedemon* could not restore all the Cities which the *Athenians* had lost by their means, as the Cities taken into their Protection, refused to return subject to their old Lords the *Athenians*. But before any quarrel grew, the *Spartans* enter into a straighter Alliance with *Athens*, by a League Offensive and Defensive, to disappoint the *Argives*. This League put all *Greece* in jealousy that these two would prove Lords of all.

§. 6. The States of *Greece*, which had excessively admired the Valour of *Sparta*, seeing it now to seek Peace, upon Terms not so Honourable, grew to condemn it, as the *Corinthians*, *Thebans*, &c. who cast their Eyes upon the great Rich City of *Argos*, and conceived great matters of it. This is the common base Condition of the most, who curiously searching into other Mens Vices, cannot discern their Virtues; and comparing our best parts with their first, are justly plagued with false opinion of that good in others, which we know wanting in our selves; the *Corinthians* beginning, complain that the *Lacedemonians* had left some of their Towns in the *Athenians* hands; the *Mantiniens* follow, who feared revenge, for that they had drawn some *Arcadians* from the *Spartans*, to follow them. These begin to enter League with the *Argives*, and other Cities of *Peloponnesus* follow. The *Lacedemonians* knowing the scope of this new Confederacy, send to *Corinth*, to stop the Matter where it began, charging them with their Oath of old Alliance, which the *Corinthians* answer; saying the *Lacedemonians* had  
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first broken in concluding with *Athens*, without care of restoring the Towns taken from *Corinth*, &c. The *Corinthians* thereupon enter League with *Argos*, and draw others, only the *Thebans* were not so forward, because *Argos* was a popular State. The *Corinthians* also, for further security, sought Peace with *Athens*, and obtained a Truce, but no League. But in conclusion, as *Athens*, had, by force, gotten an absolute command, and could perform what she promised, so *Lacedemon*, which had so many followers, but voluntary, could not do so; as where they should restore *Panaetty* held by the *Thebans*, for recovery of *Pylus*, they could not, and so gave discontent to *Athens*. There were also in *Athens*, *Alcibiades* a young brave Noble-man, and others, as also some in *Sparta* desirous of War, who promoted the breach of Peace what they could. *Alcibiades* therefore sent to *Argos*, which thought not now of superiority, as lately she did, but of Security, advising them to secure themselves by League with *Athens*. The *Lacedemonians* seeing that *Argos* took that course, sent to *Athens* to stay the proceeding, knowing the Combination was not for their Wealth; but by a trick of *Alcibiades*, lost their labour.

§. 7. The *Argives* presuming of their Allies, molest the *Epidaurians*, which the *Spartans* were bound to defend; upon which occasion, the *Athenians* and *Spartans* collaterally infest each other, and the *Corinthians*, *Bæotians*, *Phocians*, *Locrians*, follow the *Lacedemonians*, who, in one Victory, recovered much Reputation; so that the Nobles of *Argos* getting the upper-hand of the Citizens, made League with them, renouncing *Athens*; but the People recovering, chased away their Nobles, and reversed all.

§. 8. *Athens*, in the intermission of open War at home, renew their hopes of subduing *Sicily*, and sent such a Fleet as *Greece* never set out, of which *Alcibiades* was one General. *Siracuse* is besieged, but relieved

lieved by the *Lacedemonians*, and the Fleet block'd up in the Haven; neither could *Athens* relieve it through home Factions, whence *Alcibiades* was driven, to banish himself; and by this reason *Sparta*, in the absence of their Forces, Invaded *Attica*, the *Persians* lending Money. The *Lacedemonians* also by *Alcibiades's* Advice (who fled to them) fortified *Decelia* near *Athens*, and all the Country about; Yet the *Athenians*, in their Obstinacy, sent another Fleet, which was quite vanquished in the Haven, and the Army, by Land, utterly over-thrown. This befell the *Athenians* deservedly by *Nicias's* Resolution, who chose to venture little less than all the Power of *Athens*, rather than to incur the *Athenians* Censure upon Return, to be condemned unjustly, as other Generals had been; this Resolution cannot be commended, seeing an honest valiant Man should do what Reason directs, and measure Honour and Dishonour by a well-informed Conscience, rather than the malicious Report and Censure of others; yet it is excusable, considering the Peoples Injustice; and knowing an ill Fact is nothing so pernicious as an unjust Sentence, which begun upon one, becomes a President. But his fear to fly, as he thought to do, was ridiculous, because of an Eclipse that day, which made him defer it 'till twenty seven days after, with lamentable effect.

§. 9. The *Athenians*, after this loss had also their Subjects abroad rebellious, and which recovered their long lost Liberty. At home also the principal Citizens, wearied with the Peoples Insolency, changed the Government, procuring the Captains abroad to set up an *Aristocracy* in the Towns of their Confederacy, as four hundred usurped it at home. But the Army at *Samos* disliked that usurpation, and *Alcibiades*, who was fled from the *Lacedemonians*, who had honour'd him much, till his Virtue had bred him Envy, and was with *Tissaphernes* the

the *Persian* Vice-Roy, with whom he was grown into such Favour, as he persuaded him to stay his Favour to the *Lacedemonians*. Yet his Revocation was not confirmed at *Athens*, 'till the four hundred wearied with the Troubles of the Times, and not prevailing with *Sparta* for Peace, resigned their Authority to Five thousand, which had been their Assistants, who presently agreed to the revocation of him and his Companions.

§. 10. After this, *Alcibiades* joining with the *Athenian* Fleet, after an Overthrow of the *Lacedemonian* Fleet, commanded by *Mindarus*, took *Cyzicus*, *Perinthus*, *Chalcedon*, *Bizantium*, and with this Honour returned to *Athens*, where he was made High-Admiral. But upon a loss of a great part of his Fleet by his Lieutenant in his Absence, fighting contrary to his Commandment, he was again forced to banish himself, to a greater loss to *Athens* than before.

§. 11. After this also the *Athenians* Ships in a discomfiture, were forced into the Haven of *Mytelene*, where they were beset, so that *Athens* were compelled to Man all their Vessels, to relieve them at *Argamuse*; yet the ten Captains, which had the Victory of the *Lacedemonians*, were condemned at *Athens* unjustly, as after appeared.

§. 12. *Lysander*, with the *Peloponesian* Fleet, Besieged *Lapsacus*; the *Athenian* Fleet of an hundred Eighty Sail came too late to relieve it; and then put in at *Sestos*, and after at *Ages-Potamos*, from whence they daily braved *Lysander*, not a League off, and return to *Ages Potamos*, from whence the Men used to go by Land to *Sestos*, leaving the Ships. *Alcibiades* lived near, and saw their negligent endangering the Ships, and gave them warning, which they regarded not; so *Lysander* came suddenly on them, and overthrew them, went to *Athens* with *Pausanias* and *Agis*, the Two Kings of *Sparta*, and Summoned the City, which refused 'till Famine Forced, which fell on them by the *Lacedemoni-*



ans taking the Islands from them, which used to relieve them. So all her Subject Cities are freed; the Wall, to the Port cast down; her Government restrained to her own Territories; and she to use but Twelve Ships, and to follow *Sparta* in all Wars. And so ended the *Peloponessian* War, after twenty seven years. Her only hope of Recovery was in *Alciabiades*, whose death the *Lacedemonians* procured. *Lacedemon* abusing this good Success, grew Odious, so that many Cities of *Greece* combined against her, and *Thebes*, under the leading of *Epaminondas*, who trained up *Philip* of *Macedonia*, gave her a great Foil.

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## C H A P. IX.

*Masters concurring with this War, and a while after.*

§. 1. **P**ERSIA after, had *Artaxerxes*, *Xerxes* the Second, and after him, *Sogdianus* his Brother (who seem to be the Sons of *Hester*) but one year; whom *Darius Notus* succeeded, who slew *Sogdianus* as he had his Brother *Xerxes*. He reigned Nineteen years. *Amyrtaeus* an *Egyptian*, Allied himself with *Greece*, overthrew the *Persian* Garrisons in *Egypt*, and Reigned; while *Darius* assisting the *Lacedemonians* with Money, by the Overthrow of *Athens*, recover'd what had been lost in *Asia* the lesser, over which he made *Cyrus*, his younger Son, Lieutenant, but upon some dislike, intended to have dealt sharply with him, had not Death prevented.

§. 2. *Athens*, after her Overthrow, had Thirty Governours, called Tyrants, chosen to execute the Law, with supreme Authority. These contriving  
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to retain that Power, put certain Seditious Fellows to death without Law, which all Men approved, considering their Lewdness, but not that it might prove their own case, if their Governours please to call them Seditious, as it fell out. For their Thirty sent to *Lacedemon*, to desire a Garrison, pretending to cut off the Seditious; but by entertaining the Captain to his liking, they grew bold with the Chief Citizens, and shed much Blood. *Tberamenes* one of them, shewing his dislike, after they had chosen Three thousand Citizens of their liking, to assist in the Government, with priviledge, in question of Death to be tryed by Law, and not at Commandment of the Thirty; they call *Tberamenes* in question, as without the priviledge, and put him to death.

§. 3. After this, the Tyrants Out-rage made many good Citizens fly to *Thebes*, where *Thrasylulus*, and about Seventy more, resolve to free *Athens* of the Tyrants, and take *Phyla*, a strong place in the Territory of *Athens*, which the Tyrants, in vain, sought to recover, their strength encreasing to a Thousand, with which they got *Pyræus*, the Suburbs of *Athens* on the Port, and slew Seventy of the Three Thousand which came to expect them, and *Critias* the chief Tyrant. The Tyrants send for Aid to *Sparta*, and *Lysander* is sent with Forces, and *Pausanias* followed, not to overthrow *Thrasylulus*, but after some shew, to work Peace, which he did, sending the Thirty, and others that were the cause of the Tumult, to *Sparta*.

## C H A P. X.

*Cyrus the Younger, his Expedition into Persia.*

§. 1. **A**rtaxerxes Mnemon, or the mindful, succeeded in *Persia*, Established by his Father; who also at his Mother *Parasali's* earnest intreaty, pardoned his Brother *Cyrus's* aspiring, and Established him Vice-Roy in *Lydia*, and those parts.

§. 2. *Cyrus* after such Disgrace from his Brother, who spared his Life only for his Mothers importunity, of whose Favour he presumed; knowing also the Affections of his People, and presuming upon the *Lacedemonians* formerly aided by him; thought his Interest to the Crown worth prosecuting. He sends to *Sparta*, which commands their Admiral to be at his command; he seized on some Towns subject to *Tissaphernes*; furnished the *Grecian* Captains with Money to List Souldiers to be at his Command; then making a shew of Besieging *Miletus*, he calls over his *Grecian* Forces, and suddainly set forward toward *Persia*.

§. 3. *Tissaphernes* posting to the Court, his News caus'd great Exclamations and Fear, in which the King gathered his Army of Nine hundred Thousand, with which yet he durst not venture the Tryal. The *Greeks*, which follow *Cyrus* are, with difficulty allured over *Euphrates*, &c. but being over, resolved to find out *Artaxerxes*, who was retiring to the utmost Border of his Kingdom, had not *Teribazus*, one of his Captains, dissuaded him.

§. 4. *Cyrus*, with his Army of One hundred thousand, drawing toward his Brother, who had Intrenched Forty Miles in Length, Thirty Foot broad, and Eighteen deep, and yet left it; at length when he thought he had been sied, was forced suddenly

denly to Arm. The *Greeks* not used to incounter such Multitudes, began to distrust their own Courage; yet upon the On-set, found they had to do with so many contemptible Cowards, who fled without consideration. *Cyrus*, glad to see it, and being there-upon adopted King, yet desires to appear worthy of it, put himself with Six hundred Horse, upon a Squadron of Six thousand which fled before him; and being left by his Followers which pursued the Enemy, he again spying the King in the midst of his Troops, brake in with a *Jew*, and pierced the King's Curace, but was presently slain, and his Head and right Hand being cut off, were shewed on a Spear Point, recalled thy flying *Persians*, who before were crying on *Cyrus* for Mercy. After this, the King and *Tissaphernes* met, and followed the *Greeks*, which knew not of *Cyrus's* Death; who seeing the King following, turned to him. And he, wheeling about, left them, and took an Hill, from which they forced him, and then returned to their Quarters.

§. 5. *Artaxerxes* could not rejoice in his Success, when he thought what Report the *Greeks* would make of the baseness of his People, which might encourage the *Greeks* to visit his Country with more Force than he would like. The next Morning therefore, when they knew from *Ariæus* of *Cyrus's* end, he sent *Phalinus* a *Greek* unto them, to require their Arms, and to sue for Mercy; which they scorned, &c.

§. 6. The *Greeks*, next Night, came to *Ariæus*, a principal Commander under *Cyrus*, who tarried for them; but Four hundred Foot and 40 Horse, all *Thraconians*, fled to the King *Ariæus*, who being offered by them to make him King, wanted the Courage to venture for it, but was glad to covenant with them for mutual assistance in returning, which he directed. The next day they lighted on the King's Army, which gave them way; yea the King sent to them about a

Peace,

Peace, and appointed them a place where to have Victuals.

§. 7. *Tissaphernes* cometh to them like a Fox to entrap them, pretending his Love to them, being Neighbour to *Greece*, and promising his Mediation to the King, if they will send a mild Answer; and to Conduct them home. Hereupon a League is sworn between them, and he returned to the King, and after Twenty days came back to them, and set forward. The *Greeks* grew jealous of his long stay, and would not have staid, had not *Clearchus* their General persuaded them, relying too much on *Tissaphernes's* Oath. *Tissaphernes*, after some days March together, found opportunity upon *Clearchus*, seeking to assure him of the *Greeks* good Will to him (which he seemed to doubt) to draw all their Captains to his Camp, promising to tell them which of them it was which sought secretly to raise dissention between them. Thus having drawn them into his Snare, he sent *Clearchus*, and other four Colonels to the King, but slew the rest; then he sent *Ariæus* as from the King, to require them to yield, but in vain.

§. 8. The *Greeks* amused at the loss of their Leaders, neglected to consult what Supplies to make, 'till *Xenophon*, whose Learning supplied the want of Experience, awaked them; who thereupon is intreated to take the charge of *Proxenus's* Regiment and those Captains; *Xenophon* made Slings, took Fifty Horses out of the Carriages, and set Men on their backs; taught the Archers to shoot compass, which they had not used; and thus kept off the *Persian* Archers. Thus their Valour made them way through all difficulties; so that *Tissaphernes* fell to his surest course, to distress them by burning all the Country before them.

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§. 9. The *Greeks* passing through the *Carduchi*, a Fierce Swift People, and skilful Archers with the Sling, were much troubled with them seven days; and came to *Centriles*, which runneth between them and *Armenia*, where Forces were layed to hinder their Passage; but finding a Ford, they chased away the *Persian* Subjects, and left the *Carduchi*, which seem to have Inhabited the Mountain *Niphates*, not far from *Tygris* Spring; contrary to *Ptolomy*, who placeth them far East, upon the River *Cyrus*, in *Medea*.

§. 10. The *Greeks* being come to *Armenia*, passed Sixty Miles to the heads of *Tygris*, and as far beyond peaceably, till *Teribazus* encountered them at the River *Teleboa*. He Governing for the *Persians*, pretended to favour the *Greeks*, and made a Covenant with them; but in their security lying in wait for them, was discovered by a Souldier, taken by the *Greeks*, who found him out on the sudden, and made him leave his Rich Pavillion behind him. Thence they went to the Northward, near the Fountains of *Euphrates*, where they found store of Viduals, &c.

§. 11. The *Greeks* came to the River *Phasis*, and passed those Nations, the *Phasians*, and *Chalybeans*; the first fled with all Provision into strong Holds, of which one was forced, and yielded store of Cattle. The Fierce *Chalybeans* afflicted them much, and fought with them hand to hand; the *Scythians* used them kindly at *Ginias*, whose Governour led them to Mount *Moscibici*, whence they saw the *Euxine-Sea*. Then they came to *Trabisond*, or *Trapezus*, a Colonie of *Greeks* in *Colchos*, whose People used them with Hostility, which was well requited, while they rested at *Trapezus*.

§. 12. The *Greeks* at *Trabisond* desiring Shipping for their Men's easie Travel, which the *Lacedemonian* Admiral who lay there promised to provide.  
But



But lying long in expectation of Ships, and Victuals failing, they sent their Sick, with Women, Children, and Baggage by Sea; and the Army being Eight Thousand Six Hundred Men, went by Land to *Cerasus*, a Greek Town, as was *Cotione* their next Lodging, both Colonies from *Sinope*, as was *Trapexus*. Here the Inhabitants Discourtesie made the Souldiers to use violence, which the *Sinopians* took ill, and threatned Revenge. *Xenophon* excused it by necessity, which if it would not serve, he shewed how little he fear'd them; upon which considerations they yielded.

§. 13. *Xenophon*, while Ships are preparing, intended to build a City thereabouts; which being discovered, they most disliked the Design; and *Sinope* and *Heraclea* much feared it; and to prevent it, promise both Ships, and Money. The Ships are sent without Money, which made the Captains fear a Mutiny, having held the Souldiers in hope of it; but upon coming of *Cberisophus* from the *Lacedemonian* Admiral, with a few Gallies, and promise of Money at their arrival in *Greece*, they set out from the Port of *Sinope*.

§. 14. The *Greeks* drawing homeward, thought fit to chuse an Absolute Commander, desiring *Xenophon* to take it upon him, which he refused, knowing the trouble of leading Voluntaries. *Cberisophus* accepts the offer, but was soon deposed, for not favouring their intent to surprize *Heraclea*, which had been friendly to them. For four Thousand four Hundred of them being *Arcadians*, and *Acbaeans*, chose new Leaders, and forsook the rest; but had been overthrown in *Bithynia*, if *Xenophon* and his Company had not come in.

§. 15. *Xenophon* forceth the *Persians* and *Thracians* in *Bithynia*, and ravages that part about Cape *Caspas*, and carries the Spoil to *Chrysopolis* near *Chalcedon*,  
and

and Sold it. *Tissaphernes* doubting their coming into *Phrygia*, procured the Admiral of *Sparta* to lead them out into *Europe*, and so ended that famous Expedition, which opened the way for *Greece* to visit *Persia* the second time, to the translating of the Empire.

## C H A P. XI.

*Of the Greeks Affairs, under the Lacedemonians Command.*

§. 1. **G**reece understanding the effeminate Baseness of the *Asiaticks*, desired an undertaking of that huge unweildy Empire; but were hindered by home Distractions through the *Toeban War*; which called the *Lacedemonian Power* out of *Asia*. *Xenophon's* retreat from *Babylon*, to *Greece*, four thousand two hundred and eighty one Mile, in one Year and three Months, through Enemies Countries, I know not whether any Age hath parallel'd; *Conon* the *Briton* with six Thousand Men, came home thro' all the breadth of *Italy*, and length of *France*, in despite of the Emperor *Theodosius*; which Retreat was like, rather than equal.

§. 2. *Timbro* the *Grecian General* in *Asia*, receiving *Xenophon's* Men, took in Towns which fell from *Tissaphernes*, but for his Oppressions is deposed, and *Dercillidas* a *Spartan* succeeded; who bearing a grudge to *Pharnabazus*, and not favoured by *Tissaphernes*, the other *Persian Governours* in lower *Asia*, upon appointment with *Tissaphernes*, entred *Aolis*, and in few days subdued it; wasted *Bithynia*, took *Atarne*, a strong City, and *Cberonia*, with Eleven Towns in it. Then he was Commanded from *Sparta*, to attempt *Caria*, the Seat of *Tissaphernes*. In defence  
whereof,

whereof, *Pharnabazus* joyned with *Tissaphernes*, by which means the *Greeks* were over-match'd, being forsaken by the *Ionians* and *Islanders*; yet *Tissaphernes* feared to Fight, well remembring *Xenophon's* Retreat; and so contrary to *Pharnabazus's* Council, a Truce is concluded.

§. 3. The *Lacedemonians* being now at leisure, resolve to revenge some private Wrongs done by the *Eleans*, who were Precedents of the Olympian Games, and accordingly forced them to free the Cities which had been subject to them, and overthrew their Walls. This pretence of Liberty, was their usual ground of Wars; though after that, they made the same Towns little better than Vassals to *Sparta*.

§. 4. *Agésilauus* newly made King of *Sparta*, ambitious of the honour of Victory against the *Persians*, with a great Army set forward to *Aulis* in *Beotia*, to Sacrifice there, as *Agamemnon* had done long before; but the *Thebans*, Lords of that Country, interrupted him. *Agésilauus* resented this Contumely, pursued his Enterprize, and landed at *Ephesus*, where *Tissaphernes* entertained him with a Treaty of Peace; seeking only to gain time for the better supplying himself with Men and Money; which being come, he sent to *Agésilauus* to be gone, or to maintain his Post by force. *Agésilauus* answer'd, *He was glad he had to deal with an Enemy, which by Perjury deserved vengeance from Heaven.* So seeming to prepare for *Caria*, where *Tissaphernes* was prepared for him, he went directly to *Phrygia*, which he plundered, 'till *Tissaphernes's* Cavalry came up, whom he could not well repell for want of Horses, and therefore returned to *Ephesus* to furnish himself with them; and as soon as the Season served, he entred and took *Beotia* in *Tissaphernes's* Country, overthrew his Cavalry in the Plain of *Meander*, for want of their Infantry, and took their Camp, which was very Rich. The King his Master distrusting him,  
and

and seeing how odious he was to the *Greeks*, thought fit for procuring Peace, to take off his Head by *Tithraustes*, whom he sent to succeed him. Which being done, he sent to *Agefilas*, to certify the Author of the War was dead; and that the King was content that the *Greeks* should enjoy their Liberty, paying his Tribute. The Answer is referred to the Council of *Sparta*, and 'till it came, *Agefilas* is content for Thirty Talents, at his request, to transfer the War against *Pharnabasus*. Thus these Lieutenants valu'd not the King's Affairs further than in their own Provinces; the foolish Custom of those Kings being to be guided by Eunuchs, and Concubines, Rewarding or Punishing the Provincials, as they got, or lost.

§. 5. *Agefilas* wasteth *Pbrygia*, took *Pharnabasus's* Palace, and drove him out of his Camp, &c. *Pharnabasus* seeketh some good Composition, representing the many good Offices done to the State of *Sparta* in the Wars with *Athens*. *Agefilas* replieth, That having War with his Master, they were forced to offend him; but if he would revolt from the King, they would Establish him a free King over his Province. *Pharnabasus* answering plainly, That while his Master trusted him, he would be their Enemy; but if the Charge were taken from him, he would shift sides, and come over to them. So *Agefilas* removeth out of *Pbrygia*, having made a violent Enemy, of an honourable Friend.

§. 6. *Tithraustes* perceiving *Agefilas* design'd not to leave *Asia*, took a wise Course, and sent Fifty Talents to be dispersed among the Principal of *Thebes*, and caus'd the *Argives* and *Corinthians* to raise War against *Sparta*, whom they formerly hated. The Quarrel is framed, from the *Locrians* paying a Rent to the *Thebans*, which the *Phocians* claimed, and for which they made a Distress by violence; whereupon the *Thebans* invaded *Phocis* in  
Hostile

Hostile manner, which flyeth to *Sparta* for aid. The *Spartans* send *Lysander* to raise Men about *Phocis*, and to attend *Pausanias* the other King, with Forces out of *Peloponesus*; but *Corinth* refused to assist. *Thebes* knowing how many Succours *Lacedemon* should have, even of those which affected them little, sent to *Athens* to beg assistance, and obtained it by *Thra-sibulus's* means; who in the time of the Thirty Tyrants, being Banish'd, was courteously used at *Thebes*, while *Pausanias* stayed for the Confederates. *Lysander* was slain at the Siege he layed to *Haliartus*; whither after *Pausanias* came, and that the *Athenian* Aid was come to the *Thebans*, he departed; for which he was Condemned, and fled to *Tegea*.

§. 7. The *Thebans* upon this Success, had the *Argives*, *Corintbs*, *Eubæans*, and others, come into Confederation; so that *Sparta* seeing the danger, sent for *Agésilau*s. *Pharnabasu*s considering how much the *Greeks* Division imported the King his Master, as before he had advanced the *Lacedemonians* Sea-Forces to the Overthrow of the *Athenians*, so now he seeketh to raise the *Athenian*, and break the *Lacedemonian*, who for three Talents had sold his Favour: He therefore furnish'd *Conon*, and the *Athenians* with Eight Ships, and gave him Command of a great Navy, with which he destroyed the *Spartan* Fleet at *Cnidus*, in requital of the loss of the *Athenian* Navy at *Egos Potamos*, surpriz'd by *Lysander*. *Conon* thus return'd to *Athens*, with a strong Navy, and much Gold.

§. 8. The *Lacedemonians* for some years support their Reputation by some Victories gotten by *Agésilau*s, 'till *Iphicrates* the *Athenian* General, gain'd a great Victory over them at *Lechæum*, and that by *Pharnabasu*s's persuasion; promising them to Rule by their own Laws. The Cities in *Asia* expelled the *Spartan* Governours, *Abidos* only excepted; and  
Thra-

*Thrasiubulus* the *Athenian*, with a Fleet had taken *Bizantium*, *Chalcedon*, *Lesbos*, &c.

§. 9. The *Lacedemonians* not able to maintain War against Men as good as themselves, assisted with *Persian* Treasure, crave Peace with *Artaxerxes*, offering to leave the *Greeks* in *Asia* to him, and set the Islands and Towns in *Greece* all free; so that *Greece* should never be able to molest the King. This Offer was not accepted, so War is continued in *Asia* against *Strutha*, the King's Lieutenant there, and in *Greece* among themselves; but by means of *Antalcidas* the King, they made Peace.

§. 10. *Olynthus*, a strong City in *Thrace*, grew formidable to their Neighbours, having subjected divers Cities; which made the rest, even in *Macedon*, to crave aid of *Lacedemon*, which brought it under; and in their way *Thebes* is surprized by Treason.

§. 11. *Thebes* recovered by a Plot layed by certain Banished Citizens, and *Phylladas* a Scribe of the Town; who, at a Feast promising to bring them the Choice Women of the Town to the Embraces of the Attenders, brought the Banish'd in Womens Attire, being come secretly, who slew them, and freed the City.

## C H A P. XII.

*Thebes Flourished from the Battle of Leuctra,  
to that of Mantinæa.*

§. 1. **T**HE *Lacedemonians* were Stout and Grave in all Proceedings, but dishonourable in neglecting all Respects, which hinder'd the Commodity of *Sparta*, which often brought them shame and loss, when the execution was committed to weak conceited Men. Thus *Thebes* began to hold

R

them



them hard to it, and *Athens* began to surround *Peloponesus* with their Navy. But *Athens* seeing *Thebes* to inroach on her weak Neighbours, of which, some were Dependents on them, whom yet they could not succour, being engaged in such Wars, resolve to make Peace in *Greece*, according to the Form *Antalcidas* brought from *Persia*. The *Thebans* being sent to, agree, and meet at *Sparta* with the rest; where being required to subscribe to the freedom of the *Bæotians*, *Epaminondas* required that *Sparta* should do the same for *Laconia*, being no more subject to *Sparta*, than *Bæotia* to *Thebes*. *Agésilas* hating *Thebes*, did thereupon, passionately dash the name of *Thebes* out of the League; and in hast sent *Cleombrotus*, one of their Kings, with all his Power, who was slain at *Leuctra*, and the Flower of the Army; after which loss, *Sparta* never recover'd it self; but *Thebes* grew to such Command, that in a short time, they brought Seventy Thousand strong to the Gates of *Sparta*.

§. 2. The *Athenians* taking upon them to manage the Peace, calling the Deputies of all the Confederated Estates, conclude the general Liberty of all Towns small and great. The *Mantuan*s hereupon build their Town which *Sparta* had forced them to demolish, and allie themselves with such *Arcadian* Towns as most hated *Sparta*. But by a Faction among the *Arcadians*, the *Lacedemonians* are called in, and *Agésilas* led them, but effected little. *Epaminandos* of *Thebes* assisted, with divers other Countries, which followed *Thebes*, joyning with the *Arcadians*, ravag'd *Laconia*, where since the *Dorians* entred, Six Hundred past, where never Enemies set foot, yet durst not the *Lacedemonians* come out of *Sparta* to succour it; so he re-built *Messene*, long ago destroyed by *Sparta*, calling home the old Inhabitants.

*Sparta*

§. 3. *Sparta* after this, required no more the leading of the Army, or other Precedency, only the *Arbonians* yielded them the Leading by Land every Five Days successively with them; a conclusion of vain Ambition, as the next Invasion of *Peloponessus* shewed. And this Example bred the like emulation in the *Arcadians*, who thereupon will have their turn to lead with the *Thebans*; which Insolency bred suspicion in the *Thebans*, and Hatred in the rest; so that in the next Enterprize of the *Spartans* upon them, their Conceits overthrew them.

§. 4. The *Arcadians* misfortune rejoiced the *Thebans*, as without whose aid Enterprizes proved ill, and by whom the *Lacedemonians* were kept under; the *Theffalians* were protected, and the *Macedonian* quarrels so moderated, that *Philip* Son of *Amyntas* was committed to them as an Hostage. In this Reputation (little short of a general Command of all *Greece*) they sent Famous *Pelopidas* to *Artaxerxes* for his Alliance, which he granted, rejecting the contrary Suits of the other *Grecian* States, who had been very incommodious to him, and his Predecessors, where *Thebes* had always shewed good affection to *Persia*. Besides, as they were no Seamen, and so the less to be doubted in *Asia*, so their strength might secure him against the rest, who now might much molest him in the Revolt of all his Maritime Provinces, by sending them aid; without which he easily reduced them; for the time set by Divine Providence for the *Persians* Fall was not yet come. The *Thebans* thus made Protectors of the common Peace by the King, yet got nothing, the other Estates refusing.

§. 5. *Thebes* being grown by the mutual envy of *Athens* and *Sparta*, which being brought low, are glad to combine against her; all the other Estates of *Greece* are divided between them. The

*Arcadians* had renounced the *Lacedemonians*, their old Leaders, and are become doubtful Adherents to the *Thebans*, without whose consent they had made Peace with the *Athenians*. *Epaminondas* therefore with the *Thebans* thought to invade *Peloponesus*, before the *Arcadians* turned Enemies, and while *Corinth* in their way stood Neutral, and the *Arcadians* were yet in disorder, and had sent to *Thebes* to complain of the Captains in *Tegea*. This Complaint was answered, That their Peace with *Athens* was the Cause; but *Epaminondas* would come by them, and prove their Fidelity by their aid in his intended War. The *Arcadians* amaz'd at this Answer, send to *Athens* for help, and to *Sparta*, offering to help against the Invasion; who kindly accepted it, not standing upon point of Leading.

§. 6. *Epaminondas*, besides great Forces raised out of other parts of Greece, had all the strength the *Argives* and *Messenians* could make; and while he stayed at *Nemina*, intercepted Intelligence that the *Athenian* Forces which he meant to encounter, would come by Sea. Thereupon he decamp'd, and march'd to *Tegea*, who with the most of *Arcadia* declare themselves his. The common Opinion was, that *Epaminondas* would first attempt the revolted *Arcadians*, therefore the *Lacedemonian* Captains fortifie *Mantineæ*, and send for *Agefilaus* from *Sparta*, with the small Forces that were there; so that *Epaminondas* with speed and secrecy marching to *Sparta*, had surpriz'd it, had not *Agefilaus* returned with precipitation, upon Intelligence by an unknown Fellow. *Epaminondas* disappointed of this hope, is presented with another; conceiving the *Mantineans* now fearing no danger, would disperse themselves abroad in the Fields about their Harvest; and thereupon sent his Horsemen before to interrupt them. But the *Athenians* coming thither, think to meet their Confederates, rescued the distressed *Mantineans* in

in the Fields, and presently after came all the *Bæotians* Power, and the *Lacedemonians* and their Friends were at hand.

§. 7. *Epaminondas* failing in both these Attempts, to prevent the decay of the Terrour of his Name in *Peloponesus*, resolved to check their Courage in the first growth, and to leave a Memorable Character of this Expedition. Having therefore warned his Men to prepare to fight for the Sovereignty of all *Greece*, he made shew to the Enemy by intrenching, to decline them, so to allay their heat, and breed security, wherein he might suddenly strike amazement in them, by breaking in, as it hapned. The *Thebans* had the Honour of the Day, by forcing all their Enemies out of the Field, but lost their incomparable Commander *Epaminondas*, by the stroak of a Dart in his Breast, of which he died when the Truncheon was pulled out; but first advised the *Thebans* to make Peace, as wanting a General, when he heard that *Lobidas* and *Diophantes*, two Principal Men of War were slain. Thus died the Worthiest Man that ever *Greece* bred, and hardly matched in any Age or Country.

§. 8. The *Mantinean* Battle was the greatest that had been ever in the Country of Natives, in which all *Greece* were interess'd, which never had better Souldiers, or braver Commanders. The issue made all willing of a General Peace, wherein was concluded every Estate should enjoy what it then held, and none forced to depend on other; the *Messenians* being included in this League, for which the *Lacedemonians* refuse it. After this, *Athens* and *Sparta* had leisure to seek Wealth in foreign Wars, as did *Agésilas*, who sent to assist *Tachos* King of *Egypt*, descended from *Amyrtæus*, who rebelled against *Darius* Notbus. But *Agésilas*

. Trayterously fled from the King, to his Rebels, so that he was forced to flye to *Persia*, and *Nectanebus* succeeded, who Rewarded *Agésilas* with two Hundred and Thirty Talent of Silver; with which, returning home, he died.

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THE  
HISTORY  
OF THE  
WORLD.

BOOK IV. Part I.

Of the Macedonian Kingdom, from *Philip*, to the Race of *Antigonus*.

CHAP. I.

Of Philip, *Father to Alexander the Great*.

S. 1. **M***acedon* at this time was little valued by the *Greeks*, whose Glory in their *Persian* Victory did so pamper them, that they neglected all Nations but themselves, especially the *Macedonians*, lately weakened by Neighbouring Princes, in the time of *Amyntas* Father of *Philip*. But it fared with the *Greeks*, as it commonly falleth out with Men of Note in the World, that they often fall by the hands which they least fear; and they considered not, that all



great Alterations are sudden and violent, in which it is ever late to repair decayed Banks, when enraged Rivers are once swollen; *Greece* was far from care to repair their Fences between them and this Inundation, that they rather brake them down, by wasting each other; so that as *Orosius* said, the Cities of *Greece* lost all Command, by striving each of them to Command all. *Macedon*, so called, from *Macedon* Son of *Osiris*, bordereth on the North; whose Kings were from *Temenus*, of the Race of *Hercules*, and *Argives* by Nation. *Caranos* of *Argos* Planted a Colony there, upon surprize of *Edeffa*, about six years after *Arbaces* became King of *Medea*.

§. 2. *Philip* the Second, the youngest Son of *Amintas* II. Educated under *Epaminondas* in *Thebes*, where he was in Hostage, escaped thence in the first year of the Hundred and Fifth Olympiad, which was three Hundred Ninety and Three years after the Building of *Rome*. Being returned to *Macedon*, invironed with many Enemies, he took upon him to Command, as a Protector of his young Nephew, Son of *Percidas* his Brother, late King; but his fruitful Ambition soon overgrew his Modesty, and was easily persuaded by the People, to take upon him the Absolute Rule, as the necessity of the State required a King both Prudent and Active; for as the King of *Thrace* sought to set *Palesanias*, and the *Athenians* *Argæus*, the Sons of *Æropus* the late Usurper, so the *Illyrians* and *Pannonians* made daily incursions on all sides. *Philip* to ease himself of these heavy burthens, corrupted the *Pannonian's* Men of War with Mony, and brought the *Thracian* King from *Pausania*, and then made head against the *Athenians*, and *Argæus*, whom he overthrew, and forced the *Athenians* to desire Peace.

§. 3. *Philip*

§. 3. *Philip* had now leisure to look Northward, invaded his bordering Enemies, and slew *Bardilus* King of *Illyrium*, recovering what he held in *Macedon*, and forced the *Pannonians* to Tribute. Then halting to *Thessalia*, his South Neighbour, he took *Larissa* upon the River *Peneus*; but before he would proceed with *Thessaly*, he made sure of the entrance out of *Thrace*, winning *Amphipolis*, seated upon the bordering River; he also recovered *Pydna*, and *Crenidus*, which he called *Phillipi*. He also entered League with the *Olynthians*, his Father's mortal Enemies, and gave them *Pydna*, yet not designing they should hold it, or their own.

§. 4. *Philip* by the *Phocian* or Sacred War, in the second year of the hundred and sixth Olympiad, was drawn into *Greece*. This War grew by occasion that the *Phocians* having Plowed up one piece of ground belonging to *Delfos's* Temple, were by the *Thebans* prosecution fined a great Summ at the General Council of *Greece*, and for refusing, are Condemned to the Sword. The *Phocians* hereupon plunder'd *Apollo's* Temple, which yielded them Ten thousand Talents; with which they hired many Men, but after three Victories, were beaten by the *Thebans*, *Thessalians*, &c. In the mean time, *Philip* at the Siege of *Metbon* lost an Eye; shortly after his Forces were overthrown in *Thessaly*, by the *Phocians* and *Thracians*, whom in the next Battle he defeated, slew six thousand, and took three thousand, and freed *Thessaly* of the Tyrant *Lycophron*, who had by force taken the City of *Pheres*.

§. 5. *Philip* after this quarrel'd with the *Olynthians*, a powerful People, who had a contest with the *Macedonians*, for protecting two of his half Brethren against his Sword; for his Quarrels were balanced by his Ambition, which made all things lawful, that any way served his turn; whether Murther of Brethren, breach of Faith, corrupting by Mony, esteem-

ing

ing no place strong, where his As laden with Gold could enter.

Therefore having overthrown them twice, and forced them to keep their City, he corrupted two Citizens, which gave him entrance; where he slew his Brethren, and sold the Citizens for Slaves. Thus he Conquer'd more by Corruption and Fraud, than by Force; as did *Philip of Spain*.

§. 6. *Philip* at the Request of the *Boeotians*, sent them aid against the *Phocians*, sufficient to retard, but not to end the War, so to weaken the strength of *Greece*. *Artaxerxes Ocbus* also sent them One Hundred and Eighty Thousand Crowns; but upon further request of his own presence, whom they promise to give entrance into their Territory, he went with Power sufficient to give Law to both Parties. Upon whose coming, *Phaulleus* the *Phocian* Leader, fearing to shock with him, made his Peace with him, and with a Regiment of Eight Thousand Men withdrew into *Peloponnesus*, and left the *Phocians* to his mercy, who made them Slaves.

§. 7. *Philip* after this slew many Thousands of the *Illyrians* and *Dardaniens*, brought *Thrace* to Tribute, but was forced to leave *Perinthus* and *Bizantium* reliev'd by *Athens*, *Cbios*, and *Rhodes*; and when he sought Peace with *Athens*, they refuse it, upon *Demosthenes's* Eloquent persuasions. Putting up this Affront, he supplied himself, by taking Seventy Merchants Ships; and with new Forces entred *Scythia*, with *Alexander* his Son, but prospered not.

§. 8. *Philip* after Eight Years spent Northward, was again called by the *Greeks* against *Amphissa*, who refused to obey the Decree of the *Amphygians*, or General Council of *Greece*. To this Enterprize he needed no drawing on, but forthwith entred *Phocis*, won *Plataea*, and subdued all the Region. *Athens*, by persuasion of *Demosthenes*, drawing the  
Thebans

*Thebans* to joyn, rejected *Philip's* reasonable Conditions of Peace, and put their Freedom to the chance of one Battle at *Cberonia*, wherein they were overthrown; yet *Philip* attempted not their City, as he put a Garison in *Thebes*, &c. Shortly after at *Corinth* he is chosen, and stiled first Commander of all *Greece*, by the general States; whereupon he raised an Army of great strength against *Persia*, Commanded by *Attalus* and *Parmenio*, who transported it into *Asia*, while he intended the Marriage of *Cleopatra* his Daughter, to *Alexander* King of *Epirus*. At this Marriage-Feast he was slain by one *Pausanias*, of his Guard, for not doing him right upon *Attalus*, who had made him drunk, and then procured his Carnal abusing, &c. *Olympias* encouraged the Murther of her Husband. \*

\**Just.* l. 9.

§. 9. *Alexander's* Greatness was so well founded by his Father, that the finishing it with ease was more glorious to him, than the beginning was to *Philip*; for besides his subduing that Famous Nation of *Greece*, he left him many Choice Commanders, as worthy of Crowns as himself.

## C H A P. II.

### *Of Alexander the Great.*

§. 1. **A** *Alexander* succeeded *Philip* his Father after Twenty Five Years Reign; being a Prince no less Valiant by Nature, than by Education, enriched with all sorts of good Learning. He entred upon his Reign Four Hundred and Seventeen Years after *Rome's* Building, being Twenty Years Old; which young Years encouraged his Neighbouring Nations to consult about recovery of Liberty, which he prevented with much Expedition.

For

For after Revenge of his Father's death, and freeing his own Nation from all Exactions, and Bodily Slavery, and winning with Clemency, such as feared his Disposition to Cruelty, and using Austerity to such as contemned his Youth, He made a Journey into *Peloponesus*, and so well exercised his Spirits among them, that by the Council of the State of *Greece*, he was Elected General against the *Persians*, which Enterprize possessed all his Thoughts. But the *Persian* Gold having guilt *Demosthenes's* Tongue, he persuaded the *Athenians*, with the *Thebans* and *Lacedemonians*, to stand for their Ancient Liberty, and gave it out that *Alexander* was slain. Indeed Policy, as it is now a-days, defined by Falseness and Knavery, holding, that devised Rumours and Lyes, tho' they serve the turn but for a day or two, are greatly available; but in all my Observations I have found the Success as ridiculous as the Invention; for Men finding themselves abused by such Baits, at other times neglect true Reports, which much concerneth them to believe. *Alexander* much grieved to have his Thoughts diverted, and time lost from his *Persian* Enterprize, made such expedition, that he brought the first News himself of his preparation to *Athens*, which, as upon a sudden fainting, presently submitted, and easily pardoned, by persuation of *Alexander's* desire to see *Persia*; as Wise Men are not easily drawn from great Purposes, nor by occasion easily put off. Then he subdued the Nations bordering North of *Macedon*; but yet could not get out of *Europe*, 'till he had demolish'd *Thebes*, which attempted his Garison in the Citadel, and obstinately refused to yield up the Authors of their Rebellion.

§. 2. *Alexander* having without cause given, put to death his Mother-in-Laws Kinsmen, advanced by his Father, and some of his own, whom he suspected; took also with him into *Asia* such Tributary Princes as he doubted, by unjust Cruelty to secure  
all

all things; yet the End fell out contrary to the Policy which Ambition commended to him; all his Planting was soon rooted up; whom he most trusted, were the most Traiterous, and his Mother, Friends, and Children fell by as merciless a Sword as his own, and Confusion left his dead Body in the Grave. He passed into *Asia* with Thirty Two Thousand Foot, and Five Thousand Horse, all Old Souldiers, which he landed near *Troy*; where at the River of *Granick*, he was forced to climb up the deep Bank, guarded against him with many Thousand *Persians*; of whom he slew Twenty Thousand Foot, and Two Thousand Five Hundred Horse. But this slaughter must be taken rather on the Back than the Breast; for had they stood to it, *Alexander* must needs have lost above Twenty Thousand Foot, and Two Thousand Five Hundred Horse, especially if the *Persian* Horsemen had fought fiercely; and the *Grecians* in *Darius's* Pay fought it out to the last Man, as *Plutarch* Reports.

§. 3. *Alexander's* Souldiers were greatly encouraged by winning this Passage; and all the Country so terrified, that all the lesser *Asia* yielded without a Blow. For in all Invasions, where the Invaded are beaten, upon great advantage of place, they will easily be persuaded that such an Enemy upon equal terms can hardly be resisted; the Assailant therefore in such Cases of defending Places, is to be opposed with the ablest Forces; yet fewest Places of great circuit are so fenced, wherein one Entrance or other is not to be forced by an able Enemy; as the *Alps*, wherein *Francis* the *French* King found entrance to *Milan*, though the *Switzers* guarded them; *Xerxes* forced the entrance at *Thermopylae*; *Cyrus* the younger, and *Alexander*, found the Gates of *Taurus* open into *Cilicia*; *Julius Agricola* found Fords into *Anglesey*, which made the amazed *Britains* submit, &c. It was therefore well done of *Alexander*, to pass the River



River in the Face of their Enemies, without seeking an easier Passage, beating off the Enemy in their strength, leaving no hope of Succour to their Followers, in so unable Protectors. After this, *Sardis*, *Ephesus*, *Trallis*, and *Magnesia*, yielded themselves, and so enjoyed their own Laws; but he demolish'd *Halicarnassus*, for its obstinate resistance. Then he entred *Caria*, and restored *Ada* the Queen, expelled by *Darius's* Lieutenant, and *Lycia*, *Pamphylia*, *Pisidia*, and all the Sea-Coasts of lesser *Asia*, and then entred *Celenas* on *Meander*, and so through *Phrygia* toward the *Euxine-Sea*, and so to *Gordium*, where he cut the Gordian-Knot asunder. He also expelled the *Persians* out of the Isles of *Lesbos*, *Scio*, and *Coas*, which he committed to two of his Captains, to clear the Sea-Coast on his back, and then remov'd to *Ancira* on the River *Sangarius*, as is *Gordium*, and so to *Paphlagonia*. Here he heard of the death of *Menon*, *Darius's* Lieutenant, which much heartened him, being the only Captain he respected of all his Enemies. For so much hath the Spirit of some one Man excelled, as it hath undertaken and effected the alteration of the greatest States, as the erection of Monarchs, Conquest of Kingdoms, guiding handfuls of Men against Multitudes of equal bodily strength, contriving Victories beyond all hope and Discourse of Reason, converting the fearful Passions of his own Followers into Magnanimity, and the Valour of his Enemies into Cowardize. Such Spirits have been stirred up in sundry Ages to erect and cast down, and to bring all Things, Persons, and States, to the same certain ends which that Infinite Spirit of the Universe, Piercing, Moving, and Governing All Things hath ordained, as which is seen in this King's Undertaking, &c. who not meeting with a Spirit like his own, was opposed only with difficulties of Passages, and tedious Journies; and certainly the things performed by *Xenophon*, discover as brave a Spirit as *Alexander's*, working no less

less exquisitely, though the effects were less material, as were the Forces and Power of Commanders by which it wrought. But he who would find the exact Pattern of a Noble Commander, must look upon such as *Epaminondas*, that in courting Worthy Captains, better followed than themselves, have by their singular Vertue over-top'd them, that would not have yielded one foot to another. Such as these seldom obtain to great Empires, seeing it is harder to master the equal Forces of one hardy well-order'd State, than an unweildy Empire of many servile Nations; and that only Brave Roman *Cesar* is the Example, whose exquisite managing attained the Greatness.

*Alexander* hasteth to the Streights of *Cilicia*, to prevent *Darius*, which *Arsenes* the Governour had left to a weak Guard, which abandoned it, when he pretending to wast the Country, withdrew himself further off; so the Province came easily into *Alexander's* Power.

§. 4. *Darius* approached with his Army of more than Two Hundred and Ninety Thousand of divers Nations, saith *Curtius*; Four Hundred Thousand after *Justine*, and Six Hundred Thousand in *Plutarch*. *Curtius* describeth the manner of his coming with such Pompous Riches, Gorgeous Apparel, a Pageant of his Gods, Train of Ladies attending his Mother, Wife, Children, with their Nurses, Eunuchs, Concubines, all sumptuously Apparel'd; with Six Hundred Mules, and Three Hundred Camels laden with Treasure, &c. Such was the Train of this May-game King; so unmarshalled, effeminate, unarmed, but with Gold and glittering Garments, as would have encouraged the nakedest Nation in the World against them. We find by common Experience, that no discourse of Magnanimity, National Vertue, Religion, or Liberty, and whatsoever else is wont to encourage Vertuous Men,

Men, hath any force with the Common Souldier, in Comparifon of Spoil and Riches. Rich Ships are Boarded upon all difadvantages, Rich Towns furiously affaulted, and plentiful Countries willingly invaded. War is willingly made, and for the moft part, with good fuccefs againft the Richeft Nations. For as the needy are adventurous, fo Plenty is wont to fhun Peril; and Men which are well to live, do rather ftudy to live Wealthy, than care to dye Honourable; for no Man hafteth to the Market, where nothing is to be bought but Blows. This Battle at *Iffus* is no where well defcribed; but we may guefs what refiftance was made, if it be true that *Curtius* faith, that of the *Persians* were flain Two Hundred Thoufand, and of the *Macedonians* but Two Hundred and Eighty; of which number, *Arianus* and others cut off almoft half; fo that it feemeth thefe died rather by over-labour, in killing, than being killed. *Darius* found it true now, what *Cbaredemus* a Banifhed *Atbenian* told him near *Babylon*, That his rich delicate confufed Multitude, would be more fearful to the Countries through which they fhould pafs, than to the Long-trained *Macedonians*, againft whom it were fitter to oppofe a competent number of *Grecians* of equal Courage, having fuch abundance of Treafure to do it; for which unpleafing Difcourfe, the poor *Greek* was flain, &c. Desperate is that Princes fafety, whofe Ear judgeth what is profitable, to be too fharpe, and will entertain nothing that is unpleafant. For Liberty in Council is the life of it, which vanifheth if it be taken away. The like Advice was given by the *Grecians* which ferved under him, which he fet light by, who intreated him not to fight in the Streights, but to retire into the Plains of *Mefopotamia*, where he might environ all the *Macedonians*, and to divide his Army into Parts, not committing the Whole to one ftroak, &c. But that Infinite Wifdom of God, which worketh diversly,  
doth

doth often in the alteration of Kingdoms and States, take Understanding from Governours; not to discern of Counsel. *Alexander*, by Advice of *Parmenio*, stayed in a place where *Darius* could bring no more Hands to fight than he, and utterly overthrew him, took his Treasure, Wife, Mother, Children, and Train of Ladies, which the *Grecians* had advised to leave at *Babylon*; and *Darius* casting off his Crown, hardly escaped. Yet, after this, he writ to *Alexander* about ransoming his Women, and some proud Conditions of Peace, which he scorned. *Alexander*, after the Victory, made *Parmenio* Governour of all *Pbœnicia*, which presently submitted; *Zidon's* Kingdom, committed to *Hephestion*, he gave to a Day Labourer of the Royal Blood, who desired he might bear his Prosperity, as well as he had done his Adversity.

§. 5. *Alexander* coming near *Tyre*, received from them a Crown of Gold, and store of Victuals and other Presents; but could not be admitted into the City as he desired, to offer Sacrifice to *Hercules*, till he erected a Cause-way from the Main, Eight hundred Furlongs to it, which he did in Seven Months. He put Eight Thousand to the Sword, Crucified two Thousand on the Shore, and made Thirteen Thousand Slaves, for that they had barbarously drowned his Messengers. The Government he gave to *Philotus*, Son of *Parmenio*.

§. 6. *Darius* sendeth again to stay his passage on toward the East, laying down the difficulties, threatening to compass him in the Plain Countries, and offering him his Daughter and many Kingdoms for Dowry: *Alexander* answered, he offer'd him what was his own; that he was to give, not to take Conditions; and disdained all resistances at Rivers, having past the Sea. *Parmenio*, full of Years, Honour and Wealth, told *Alexander*, if he were *Alexander*, he would accept his Offer: So would I, said he, if

were Parmenio. *Alexander* proceeded to *Gaza*, defended by *Belis* for *Darius*, with much Resolution, where he buried many *Macedonians* in the Sands, and was wounded in the Breast; yet took the Town and caused *Belis* to be drawn about it, being weak by many Wounds, defending that Cruelty by *Achilles's* usage of *Hector*. From thence he went to *Jerusalem*, where *Jaddus* the High Priest in his Robes met him, whom he fell down before, remembering he had in *Macedon* seen such a Priest, which professed the same God, and encouraged him in his purpose for *Persia*; so he gave the Jews what Immunities they desired.

§. 7. *Alexander* turned from thence towards *Egypt*, where *Asiaces*, Lieutenant unto *Darius*, delivered *Memphis* into his Hands, with 800 Talents of Treasure. There doating after Deities, he took a desperate Journey to visit *Jupiter Hamon*, through the dangerous Sands, that the lying Oracle, might acknowledge him *Jupiter's* Son, and so to be Worshiped. Many prodigious Fables feigned hereabout, look like those of the *Spaniards* in the *West-Indies*. *Curtius's* description of the place disproved. It is Two hundred Miles from any Sea in the South of the *Lybia*, having the *Nassamons* on the West.

§. 8. *Alexander* returneth to *Memphis*, where he committed the Provinces of *Egypt* to sundry Governours, according to his Master *Aristotle's* Rule, That great Dominion be not committed to any one. Then he gave order for building of *Alexandria*; heard *Psammonis* the Philosopher who brought the haughty King to confess, That God is the Father of all Men, but acknowledgeth good Men for his Children. From thence he led his Army towards *Euphrates*, where *Mazeus* abandoned the defence of the Passage; from whence he Marched towards *Tygris*, so violent in its Current and deep, that it had been easie to repell them, who could not use Bows or Darts, wading together Arm in Arm to withstand  
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the Current. *Maxus* having cowardly forsaken the Advantage of the Ford, which no Valour of his Enemy could have easily won, presents himself with some Companies of Horse, setting Fire on the Provision of the Country, but too late, for *Alexander's* Horse-men saved much.

§. 9. *Darius's* Forces, by *Curtius's* Report, were Two hundred Thousand Foot, and Fifty thousand Horse; *Arrianus* makes them Fourteen hundred thousand in all; it is probable they were about four hundred thousand, with which Multitude they thought to overpower their few Enemies in the Plains of *Assyria*; but Skill and Practice do more toward Victory, than rude Multitude. *Alexander's* Army, upon occasion of an Eclipse of the Moon, are affrighted, but are encouraged by *Egyptian* Astrologers. For it had been contrary to all Rule, to have an Army afraid to Fight. *Darius* offered great Conditions of Peace, in vain.

§. 10. *Alexander* is advised by *Parmenio*, to Assault *Darius's* Camp by Night; that the sight of the Multitude might breed no Terror; which Counsel is a good ground of War, as oft as few must fight with many; but *Alexander* will have Day-Light to witness his Valour. Then he gave his Army Rest and store of Food before the Battle, according to the Rule of War, which saith, Men well refreshed will stand the better to it; for Hunger fights more eagerly within, than Steel without. His Forces, according to *Arrianus*, were Forty thousand Foot, and Seventy thousand Horse; which I take to be his European followers, besides *Egyptians*, *Syrians*, *Arabians*, *Scythians*. Of these, *Curtius* saith, three hundred only were slain, and Forty thousand *Persians*; others differ. So that as in the former two, so in this Battle what can we judge, but the *Persians*, upon the first Charge, ran away; else had every one but cast a Dart or a Stone, the *Macedonians* could not have



bought the Empire so cheap ; neither could they have past the River so easily, if Sixty thousand had been Armed with Spades only.

§. 11. *Darius* after the Rout of his Army, recovered *Arbela* that Night, with his Treasure, intends a retreat into *Media*, while the *Macedonians*, as he supposed (but was deceiv'd) would attempt *Babylon*, *Susa*, &c. Rich Cities. *Alexander* pursueth, and enters *Arbela*, and possesseth the Treasure, while *Darius* flyeth, and then took his way to *Babylon*, which *Mazius* and the Captain of the Castle, rendred with the Treasure. Here he rested thirty four days, spent in such Voluptuous Pleasure, as made the *Macedonians* forget the Hardness of their Military Discipline. Here he erected Bands of One thousand, called *Cbiliarchs*, bestowed on such as in the late War had best deserved. This City and Territory he left in Charge with Three of his own Captains, gracing *Mazeus* with the Title of Lieutenant. Then he entered the Province *Satrapene*, and so to *Susa* on the River *Euleus* in *Persia*, which *Abulites* gave up with Fifty thousand Talents of Silver Bullion, and Twelve *Elopha's*, which he committed to some *Macedonians*, giving *Abulites* only the Title of Lieutenant ; as he did after to *Teridates* of *Persepolis* ; observing well, That Traytors to their own Kings are never to be trusted alone in great matters, wherein Falshood may redeem their lost Estate. Vassals of Fortune love only their Kings Prosperity, not Person.

§. 12. *Alexander* advancing toward *Persepolis*, was much worsted by *Ariobarzanes* at the Streights between the Mountains, which divide *Susiana* and *Persia*. But by a *Lycian* which lived there, he found another way, and came suddainly upon *Ariobarzanes*, and forced him ; who not finding entrance into *Persepolis*, returned with a second Charge upon the *Macedonians*, and was slain. *Teridates*, another of  
*Darius*

*Darius's* trusty *Grandeers*, sends to *Alexander* to make haste to *Persopolis* before the People pillaged the Treasury, which at that day, was the Richest in the World. This place *Alexander* committed to *Nicarides*, a Creature of his own, and left the Body of his Army there, while he with a Thousand Horse, and some choice Foot, not able to stand still, would in the Winter see the parts of *Persia* covered with Snow; when his Foot-men were impatient of that extreme travail, he left his Horse to bear a part with them: But I rather commend him who seeks wisely to prevent Extremities, than rash People which vaunt what they have indured with Common Souldiers. *Cesar's* first care was for Victuals; and he which will describe that Beast (War) must begin at his Belly, said *Colligni*. *Alexander* returns to *Persopolis*, where he smother'd all his Reputation in Cups, and Familiarity with Harlots, of which, *Thais* caus'd him to burn that sumptuous City *Persopolis*.

§. 13. *Darius*, in *Media*, having about Forty thousand Souldiers, which he design'd to encrease in *Bactria*; hearing of *Alexander's* Approach, resolves to Fight, &c. *Nabarzanes* and *Bessus*, Governour of *Bactria*, Conspire against him, and draw away Thirty thousand of his Souldiers, neither durst his *Persian* Cowards (tho' offer'd the assistance of Four thousand *Greeks*, led by *Patronus*) defend him from *Bessus*, who took and bound him, and put him in a Cart covered with Hides, and set forward to *Bactria*, in hopes, either by delivering him to *Alexander*, to make their Peace, or killing him to become King; but failed in both, God not induring so strange a Villany. *Alexander* hasting after with Six thousand Horse and other selected Companies, best Armed, and for speed, mounted also on Horse-back, hearing by such as daily forsook *Bessus*, what was done, pursued as in Post; so that *Bessus* finding *Darius* unwilling to take Horse and fly with him, wounded him

to death, and the Beasts which drew him, and left him alone. *Polystratus*, a *Macedonian* Priest, Thirsty with pursuing, while he stay'd at a Water discover'd the Cart, and found *Darius* bathing in his own Blood, at point of Death, and took Commendations from his Mouth to *Alexander*, to revenge him; and refreshed him with Water, &c.

§. 14. *Alexander* hearing of *Darius's* Death, persuaded the *Macedonians* to pursue *Bessus*, and leaving some Forces in *Parthia*, enters *Hyrcania*, with some resistance of the *Mardons*. He passed the River *Ziobertis*, which begins in *Parthia*, runneth under the ledge of Mountains, which part *Parthia* and *Hyrcania*, and after three hundred Furlongs, riseth again, and falleth into the *Caspian* Sea. In *Zadracarta*, called *Hyrcania* by *Ptolomy*, he rested Fifteen days, where *Patapherne* and other great Commanders of *Darius*, submitted to him, and were restored; especially he graced *Artabafus* for his Fidelity to his old Master, &c. he also, to his dishonour, accepted *Naharzanes* the Traytor.

§. 15. *Thalesiris* or *Minothea*, Queen of the *Amazons*, visited *Alexander*, and made suit to him for his Company, 'till she were with Child by him, which she obtained and departed. *Plutarch* citeth many for this Report, which yet is rather a Tale than true, not being mention'd by *Alexander* in his Epistle to *Antipater*, and laughed at by King *Lysimachus* of *Thrace*, a follower of *Alexander*. Here in a digression, he citeth *Pomponius Mela*, *Solinus*, *Ptolomy*, *Pliny*, *Claudian*, *Diodorus*, *Herodotus*, *Ammonius*, *Marcellinus*, *Plutarch*, to prove there were such *Amazons* of old. And to justify his own Report of such now in the South part of *America*, he citeth *Fra. Lopez*, his *Indian History*, p. 2. cap. 28. and *Ulricus Schnidel* and *Ed. Lopes* in Disc.

§. 16. *Alexander* having begun at *Persepolis* to fall into the *Persian* Luxury, now took on him *Persian* Robes,

Robes, and Greatness to be Adored, to esteem Clemency as Baseness, Temperance, a poor humour, fitter for a Teacher of Youth than an incomparable King. His Court and Camp grew full of shameless Courtisans and Sodomy; Eunuchs and all other shameless Manners of the vanquished *Persians*, which he had detested, but now exceeded that Monster *Darius*, from whose Tyranny he vaunted, he had deliver'd many Nations by assistance of the Gods he served, which detested the *Persian* Vices. His nearest Friends grew ashamed of him, crying out he had more impoverished the *Macedonians* in their Virtues than enriched them in their Victories, and made them more Slaves than the Conquered. *Alexander* understanding hereof, sought to pacify the wiser sort with Gifts; and gave out that *Bessus* had assumed the Title of King of *Bactria*, and raised a great Army, so persuading them to go on. Coming to pass over an inaccessible Rock, he forced away the Guard by the Smoke of a Pile of Wood, taking the advantage of the Winds; as in *Guicciardine* three hundred *Spaniards*, were smothered by firing withered Grass.

§. 17. *Alexander* at the entrance of *Bactria*, taketh the way of *Hyrcania*, and thence Northward towards the *Mardi*, on the *Caspian*, and so over the Mountain *Coranus* into *Aria*, East of *Bactria*, where the City *Artaconna* yielded after some resistance. Here upon a Treason of *Dimnus* and others, against *Alexander*, *Philotas* is suspected for not acquainting *Alexander* with it, after that *Cebalius* had discovered it unto him; but upon Examination, his error of Concealment, for want of opportunity to tell the King, was for his Father *Parmenio's* sake, and his own good Service, and his dead Brother Pardoned. But upon *Craterus* his Enemies instigation, pretending piety for the King's preservation, the Prince swallowed his Promise, and made his

Enemies his Judges. *Alexander*, the Evening of the same Night he had appointed for *Philotas's* apprehension, called him to a Banquet, and discoursed familiarly with him, as of old ; but being in the dead of the Night apprehended and bound, he cried out, *O Alexander ! the malice of mine Enemies surmounts thy Mercies, and is more constant than the word of a King.* Among other Circumstances urged by *Alexander*, this was not the least ; that in Answer to a Letter written to him by the King, of the Honour given him by *Jupiter Hamon*, he said, *He could but joy that he was admitted into the Fellowship of the Gods ; yet he could not but grieve for those which should live under one which would exceed the Nature of a Man.* Hereby *Alexander* gather'd he envy'd his Glory ; for so the Monster Flattery persuaded Princes, of the Men which cannot approve in them things to be abhorred. *Philotas* the next day is brought bound like a Thief, to hear the King's Oration against him ; his Father the Greatest Captain in the World, and his Brethren slain in his Service, which so oppress'd him with Grief, that he could utter nothing but Tears, Sorrow having wasted his Spirits. But when he would have answered in the *Persian* Tongue, which all understood, the King departed, saying, *he disdained his own Country Language.* Thus all are encouraged to exceed in hatred against him, seeing the King's resolution, so that his Defence availed not. Though none of the Conspirators upon torment accused him ; yet by resistless and unnatural Torments, devised by *Craterus*, *Cinus*, *Hephestion*, and others, he accused himself, in hopes to be slain out-right ; but was deceived, though he confessed not what he knew, but what they best liked. Of this kind of judicial Proceeding \* *St. Augustine* complaineth. \* So *Seneca* speaking of *Alexander's* Cruelty, said, Cruelty is no Humane Vice, it is unworthy so mild a Spirit ; it is

\* De Civ.  
Lib. 19.

a beastly Rage to delight in Blood, and changing a Man into a Salvage Monster. The like End had all the accused : Only *Parmenio* yet lived, who with great Fidelity had served both the Father and the Son, opened the way into *Asia*, depressed *Attalus* the King's Enemy, in all hazards led the Vanguard, prudent in Council, successful in Attempts, beloved of the Men of War, as he who had purchased of the King the East Empire, and all his Glory. This Man being in *Media*, must be dispatched by *Polydamas* his best beloved Friend, leaving *Cleander* and others who murdered him, reading the King's Letter. Thus ended *Parmenio*, who had performed many notable things without the King, who did nothing without him worth praise.

*Alexander* after this subdued the *Arasprians*, and *Aracosians*, and came to the foot of *Taurus*, where he built another *Alexandria*, which he Peopled with Seven Hundred ancient *Macedonians*. *Bessus* forsakes *Bactria*, of which *Artabazus* is made Governor, and *Alexander* followed him over *Oxus* into *Sogdiana*, where he lost more Men by drinking inordinately after great want, than in any Battle with the *Persians*. At this River *Bessus* might easily have distressed him, being forced to pass over his Army with Hides stuffed with Straw and sowed together ; but *Spitamines*, *Dataphernes*, *Catanes*, &c. Commanders of his Army remembring how he had served *Darius*, laid Hands on him, bound him, and with a Chain about his Neck, led him like a Mastiff Dog to *Alexander*, who gave him to *Oxatres*, *Darius's* Brother to torment. Shortly after he came to *Mara-canda*, which *Petrus Perondinus* takes to be *Samar-cand* *Jamerlames*, a Regal City, which was Seventy Furlongs compass. But upon the Rebellion of the *Bactrians* and *Sogdians*, stirred up by *Spitamines* and *Catanes*, he left the place, which they recovered, while he was busy in subduing others, against whom he employed



employed *Menedemus*. In the mean time, *Alexander* Marched on to the River *Jaxartes* (not *Tanais*, as *Curtius* and *Trogus* mistake it, being two thousand Miles from *Sogdiana*) upon which he Built a City of his Name, sixty Furlongs in compass, which while the Citizens sought to hinder, as prejudicial to their excursions, some Sixty *Macedonians* were slain, and One thousand one hundred hurt in passing that great River to repell them. *Menedemus* the mean while with 2000 Foot and 300 Horse are slain by *Spitamenes*, who flies into *Bactria*, and leaveth *Sogdiana*, where *Alexander* kills and wasteth without mercy. Here he received supply of Nineteen thousand out of *Greece*, *Syria* and *Lycia* (as oft before from thence and other parts) with which he repassed *Oxus*, on whose South he built Six Towns near one another for mutual Succour. But he is troubled with a new Rebel, *Arimaxus* a *Sogdian*, who with Thirty thousand, maintain'd the Top of an Hill which *Alexander* could not Win, 'till three hundred choice young Men crept up to the Top thereof, upon promise of Ten Talents to the first, Nine to the Second, and so to the rest in proportion, of which Thirty two were lost; thus Wit effecteth what Force could not.

§. 19 *Alexander* having committed *Maracanda*, and the Countries about it to *Clytus*, slew him soon after, for that in a drunken fit, he derided the Oracle of *Hamon*, and objected to the King, the death of *Parmenio*. Thus in Cups, the one forgot whom he offended, the other whom he slew; which when he was recover'd, he would have revenged on himself, but for *Calisthenes's* persuasion, remembring too late, he had deserved as much as any, and had saved his Life: Drunkenness both kindles and lays open every Vice; it removes Shame, which gives impediment to bad Attempts, &c. *Spitamenes*, shortly after, was murdered by his Wife, and *Dataphernes* is sent bound by the *Dalians* to *Alexander*; who proceed-  
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ed into *Gabara*, where he lost a Thousand in a Tempest, and the rest suffered Hunger, Cold, Lightnings, &c. So he came to the *Cobortans*, which welcomed him with Feasting, and a Present of Thirty fair Virgins, of which one was *Roxane*, afterward his Wife. Here he tore *Calisthenes* asunder on a Rack, without any proof, for *Harmolaus's* Treason: But indeed, for Reasoning at a Drinking against Deifying *Alexander*, propounded by a Parasite, and heard by the King, standing behind a Partition; *Seneca* calls this Act, his eternal Crime, which no Virtue or Felicity can redeem; for whatsoever can be spoken to his Praise, is not answerable to this Reproach; *He slew Calisthenes*.

§. 20. *Alexander* with Twelve Thousand Foot and Horse, entred the *Indian* Borders, where, after a few days, *Nisa*, built by *Bacchus*, was delivered; from whence he went to *Dadala*, and so to *Arcadera*, abandoned by the Inhabitants, so that they failed of Victuals, and were forced to divide the Army. Here he took *Nora*, &c. and came to *Indus*, where *Hephestion* had prepared Boats, and had persuaded *Omphis* King of the Country, who offered his Service to *Alexander*, and presented him with Fifty Elephants. *Abiasaris* hearing thereof, made his peace with *Alexander*, so that *Porus* only remained, the other Enemy of *Omphis*. *Alexander* sent to command his Homage at the Border of his Kingdom: He answered he would attend him there, but for other acknowledgment, he would take Counsel of his Sword. *Porus* attends him on the Bank of *Hydaspes* with Thirty thousand Foot, Nine hundred Elephants, Three hundred Armed Chariots, and a great Troop of Horse. The River was Four Furlongs broad, and swift, and deep, with many Islands, of which one was well shaded with Wood, where *Alexander* staid, and sent *Ptolomy* up the River, with a great part of the Army, which *Porus* supposing to be the Whole, removed,

ved, to oppose their coming over, while *Alexander* recovered the further Shore without Resistance, and advanceth towards *Porus*, who a while, took him to be *Abiasares* his Confederate, come over the River to aid him. But finding it to the contrary, he sent his Brother with Four thousand Men, and a hundred Armed Waggon, having four hundred Armed Men in them, but of small use, by reason of late Rain, and the *Scythians* which Galled their Horses, and made them overturn the Waggon. *Perdiccas* charg'd the Indian Horses, and made all to retire, which made *Porus* move forward with the gross of his Army, that the scatter'd parts of his Vant-guard might recover his Rear, &c. The Elephants much molested the *Macedonians*, 'till being intraged by the galling of Arrows and Darts, they turned head upon their follower's Foot, &c. After a long and doubtful Fight, *Porus*, sore wounded, and Abandoned by his Men, and over-matched in Numbers, and skill of Leaders, fell into the Conquerors hands, who restored and enlarged his Kingdoms.

§. 21. *Alexander* having overthrown *Porus*, and hearing by these Indian Kings, that one *Agamenes*, beyond *Ganges*, commanding many Nations, was the powerfulest King of all these Regions, and able to bring into the Field, Two hundred thousand Foot, three hundred Elephants, twenty thousand Horse, and two thousand armed Chariots, was much inflamed to proceed, but all the Art he had, could not persuade the Souldiers thereto; only they are content to follow him to the South, having *Indus* for his guide.

So he returned to *Acesines*, intending to lay up his Fleet, where it encountreth *Hydaspes*, by which two Rivers, he built two Cities, *Nica* and *Bucephalon*. Here he intended a fourth supply of six thousand Horse-men, and seven thousand Foot out of *Thrace*, and twenty five thousand Rich Armour from *Babylon*, which he distributed among the Souldiers.

Here

Hereabout he won many Towns, received One hundred Embassadors from an *Indian King*, with a Present of three hundred Horses, one hundred thirty Waggons, and one thousand Targets. Sailing Southward by many obscure Nations, among them he built another *Alexandria*, and took, among many other places, one called *Samus*, whose Inhabitants fought with poisoned Swords. Being come to the out-let of *Indus*, he sent to discover the Coast along toward the Mouth of *Euphrates*. After part of Winter spent here, he marched in Eighteen Days to *Gedrosia*, in which Passage, his Army suffered such Misery for want of Food, that not the fourth part returned alive.

§. 22. *Alexander* came to *Carmania*, and drawing near *Persia*, he fell to imitate *Bacchus's* Triumphs in Cups, which Swinish hateful Vice, always inflamed him to Cruelty. For the Hang-man followed the Feast, saith *Curtius*, and *Apastes*, a Provincial Governour, was slain by his Commandment. Here *Cleander*, and his Fellows employed in the Murder of *Pyrrhenio*, brought him a supply of Five thousand Foot, and one thousand Horse, but upon complaint of their Out-rages, *Cleander* and the rest, with six hundred Souldiers, were commended to the Hang-man, to the joy of all. *Alexander* removed and came to *Pasargada*, where *Cyrus* was buried, and was presented with many rich Gifts by *Orsines*, a Prince of the Race of *Cyrus*, whom *Alexander* put to Death, by the practice of *Bagoas* one his of Eunuchs, because he was neglected of him; the Accusation that he had robbed *Cyrus's* his Tomb, was from Two loose Fellows. *Phrates* also was slain upon suspicion of his Greatness; so headlong was he become to shed Blood, and believe false Reports. *Calanus* an *Indian* Philosopher, burnt himself, being Seventy three years old, fore-telling *Alexander* of his own Death shortly after. *Alexander* removed to *Susa*, where he Married  
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§. 22. *Alexander* came to *Carmania*, and drawing near *Persia*, he fell to imitate *Bacchus's* Triumphs in Cups, which Swinish hateful Vice, always inflamed him to Cruelty. For the Hang-man followed the Feast, saith *Curtius*, and *Apastes*, a Provincial Governour, was slain by his Commandment. Here *Cleander*, and his Fellows employed in the Murder of *Parmenio*, brought him a supply of Five thousand Foot, and one thousand Horse, but upon complaint of their Out-rages, *Cleander* and the rest, with six hundred Souldiers, were commended to the Hang-man, to the joy of all. *Alexander* removed and came to *Pasargada*, where *Cyrus* was buried, and was presented with many rich Gifts by *Orsines*, a Prince of the Race of *Cyrus*, whom *Alexander* put to Death, by the practice of *Bagoas* one his of Eunuchs, because he was neglected of him; the Accusation that he had robbed *Cyrus's* his Tomb, was from Two loose Fellows. *Phrates* also was slain upon suspicion of his Greatness; so headlong was he become to shed Blood, and believe false Reports. *Calanus* an *Indian Philosopher*, burnt himself, being Seventy three years old, fore-telling *Alexander* of his own Death shortly after. *Alexander* removed to *Susa*, where he Married  
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*Statira*, *Darius's* Eldest Daughter, and her Sister he gave to *Hephestion*, and Eighty Persian Ladies to his Captains; and at the Marriage he gave Six thousand Cups of Gold to so many Guests. *Harpalus* his Treasurer in *Babylon* having been lavish of the Treasure, fled away with five thousand Talents, and six thousand hired Souldiers, but was taken and slain in *Greece*, to *Alexander's* great Joy. Great discontentment grew in his Army, knowing his purpose to send his decay'd Souldiers to *Macedon*, and to detain the rest, whom he labour'd to pacify in vain, 'till their Passions were evaporated; when the inconsiderate Multitude may be led as a Whale, with a twined Thread, is drawn to Land after some tumbling. *Craterus* is sent with those which were Licensed to return, and made Lieutenant of *Macedon*, *Thrace* and *Thessaly*, which place *Antipater*, now sent for by the King, had held with great Fidelity. *Antipater* could see no reason of his removal, but a disposition in the King to send him after *Parmenio*. With this *Antipater*, the King, for all his great courage, had no great Appetite to grapple; for Jealous Princes do not always stand in doubt of every ill affected, though Valiant Man, but where there is a Kingly Courage compounded of Hardiness and Understanding; this is often so fearful to Kings, as they take leave, both of Law and Religion, to free themselves of such. *Alexander* after this, went to *Media* to set things in Order, where *Hephestion*, his greatest Favourite dyed; on whose Monument, he bestowed Twelve thousand Talents. The King took Methods to make all Men weary of his Government, seeing Cruelty is more fearful than any Adventure that can be made against it. *Antipater* therefore came not, nor sent any Excuse, but free'd himself by his Sons, *Cassander*, *Philip*, and *Lolius*, who waited on the King's Cup. These, at a drinking Feast, in a Carouse in *Hercules's* Cup, gave him a Draught of

of Drink stronger than *Herculès* himself; so he quitted the World within a few days. Princes seldom find advantage by making their Ministers over-great, and thereby suspicious to themselves. For he which doth not acknowledge Fidelity to be a Debt, but that Kings ought to purchase it of their Vassals, will never please himself with the Price given; only the Restorative indeed that strengthens it, is the Goodness and Vertue of the Prince, and his Liberality makes it more diligent. *Antipater* had Govern'd two or three Kingdoms Twelve years, and peradventure knew not to play another part, as *Cesar* which forgot the Art of Obedience, after long governing the *Gauls*.

§23. *Alexander's* Cruelty and Pride is inexcusable; his Drunkenness no less. *Augustine* justly derided his lamenting want of Employment, when he should have no more to Conquer; as if well to Govern the Conquered, would not sufficiently busie his Brain. His Valour, a Thousand in his Army Matched. His Liberality *Seneca* Taxeth, and his Speech about a Kings gift is Foolish. Compared with other trouble-ers of the World. *Cesar*, and others after more glorious; for he never undertook Warlike Nations.

## C H A P. III.

*Aridæus, his Reign after Alexander.*

**A** *Alexander* in his stubborn Pride, refused to establish any Successor; esteeming none Worthy; and the greatest Ambition of his Followers Learned of their Master to endure no Equals; a Lesson soon taken out by Spirits reflecting upon their own Worth, wanting the Reverence of a greater Object. Thus the Question of the Succession became difficult. *Alexander* having no Issue but by *Barsine*

a *Persian*, and *Roxane*, of mean Condition, both excepted against as of Conquered Nations. *Ptolomy*, the Son of *Philip*, who gave his Mother *Barsinoe* great with Child to *Lagus*, is of opinion, the Rule should rest in the Captains, to order it by Voices. *Aristonius* another Captain, propounded *Perdicas*, as designed Successor by *Alexander*, who at the point of death, left his Kingdom to the worthiest, and delivered his Ring to him; who had succeeded his Favourite *Hephestion* in Favour and Place, he being urged by many, to take the Royal Estate upon him, not content with the Souldiers acclamation, of a counterfeit Modesty, put it off, looking that every one of the Princes would intreat him, that so his Acceptance might be the less Envied. But as he which feigns a sleep may be eaten with a Wolf; so *Meleager* his Enemy, took advantage of his Irresolution, and acted against him; concluded, that whoever were Heir to the Crown, the Souldiers ought to Inherit the Treasure, to that which he invited them, who were nothing backward in sharing it.

§. 2. *Arideus*, a Natural Brother of *Alexander*, in this Uproar, is named by some one, liked by many, and produced, and commended by *Meleager* to the Army, which changeth his Name to *Philip*, investeth him in *Alexander's* Robes, and proclaims him King, contrary to the Mind of many of the Nobles, who yet by the intercession of the Ancient Captains, are reconciled, though neither side meant faithfully. For *Meleager* now Governing the King, who was no wiser than *Alexander's* Chair in which he sate; attempted to kill *Perdicas*, who understanding of their coming which are sent to do it, rebuked them with such Gravity, that they departed honestest than they came. The Camp hearing of this Attempt, fell into an Uproar, which the King their Creature could not appease, 'till offered to resign unto them; so upon the King's motion, after sundry Embassies between him

him and his Nobles. *Meleager* is joined with *Leontus* and *Perdicas* in Government of the Army; so much Love is protested, where none is meant. For presently after, upon Rumors against *Perdicas*, purposely raised, as if they proceeded from *Meleager*, to make him guilty of seditious Rumours, if he should give way thereto; He, to prevent the danger, persuades *Perdicas* to a general Muster, for cleansing the Army by punishing seditious Persons and other Offenders, not in the least intending his special Friends, and such as followed him, when he disturbed the Election of a King, by calling away Souldiers to the sharing of the Treasure. The manner of this Muster is solemn, having the Horsemen, among whom the King must ride, the Elephants, the *Macedonian* Foot, and Mercenaries set in Batalia in distinct parties, so as to skirmish by way of Exercise. The *Macedonian* Pikes (called the *Phalanx*) led by *Meleager*, is placed at disadvantage, and so charged by the Horse-men and Elephants, as afforded no jesting; and the King being now in *Perdicas's* possession, must command to be delivered to death, such of the Infantry as *Perdicas* required. Thus Three hundred of *Meleager's* Friends and Followers, are cast to the Elephants to be slain; and *Meleager* flying to a Temple for Sanctuary, having too late discovered the Design, was there also slain. The Princes held a new Counsel, divide the Provinces among themselves, leave *Arideus* the Office of a Visitor, and *Perdicas* his Protector, and Commander of his Forces; and gave *Arideus*, a Captain, the Charge to bury the Corps of *Alexander*, at *Alexandria* in *Egypt*.

*Alexander*, in his life time, knowing the factious quality of the *Greeks*, had commanded that all the banished should be restored, thinking, by them, to have a sure Party in every City; but by that proud Injunction, contrary to their Laws, lost the Hearts of the rest, who esteemed it a beginning of open Ty-

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ranny.

ranny. The *Athenians* and *Atolians* who oppos'd this Decree, upon *Alexander's* Death, Proclaim War against the *Macedonians*, and by *Leosthenes* their Captain, who called in the *Atolians*, overthrew the *Bæotians* which sided with *Antipater*, Lieutenant to *Alexander*. *Antipater* doubting his own strength, sent to *Craterus* in *Asia*, whose coming into *Macedon*, had so troubled his Thoughts but a Month before. So vain are the Hopes and Fears of Men, which decree all by mortal Wisdom, shunning and pursuing their Destiny afar off, even when it seems near at hand. *Craterus* and the Captains in *Asia*, nearest to *Europe*, are solicited to make haste; for *Antipater* could raise in *Macedon* but Thirteen Thousand raw Souldiers, and six hundred Horse, besides the *Thessalian* brave Troops. Whereas *Leosthenes* brought into the Field twenty two thousand Foot, and two thousand five hundred Horse, besides many Auxiliaries which came in. But before *Craterus* came, *Antipater* ventred a Battle, which he lost, and was forced into *Lamia*, a fortified and well provided Town to endure a Siege, which *Leosthenes* presented him with:

§. 4. *Perdiccas*, Protector of *Arideus*, had no peculiar Province, but greater Forces than any, with which, and his Marriage with *Cleopatra*, *Alexander's* Sister, he hoped for greater Matters. He first subdued *Cappadocia*, which had never submitted to *Alexander*, and committed it to *Eumenes*, whom he trusted above all Men.

§. 5. *Antipater* having in vain expected his *Asian* Succours, offered to yield upon Terms of Reason, but *Leosthenes* will have an absolute yielding; which the other, having been his Commander, refused; so the Siege is delayed 'till the *Atolians* grew weary and departed, so that the Trenches were thinly Mann'd. Upon this advantage, *Antipater* sallied out, and slew many, and *Leosthenes* himself; but yet was not relieved

lieved of the Siege. *Leonatus*, in the mean time, is persuaded to hasten to it with twenty Thousand Foot, and Two thousand five hundred Horse out of *Phrygia* the lesser, which he willingly undertook for *Cleopatra's* sake, which sent for him to *Pella* in *Macedon*. But *Antiphilus*, who succeeded *Leosthenes*, raised his Siege, and went to meet him before *Antipater* and he joined, and obtain'd a great Victory, and the greater by *Leonatus's* Death. The vanquished *Macedonians*, too proud to fly, and weak to renew the Fight, betook them to high grounds, 'till the day following, when *Antipater* came, who also kept the high ground as if he meant not to fight, which moved many *Greeks* to depart. This instability (incorrigible in Volunteers) was the more inexcusable. *Craterus*, with a strong Army, at length is come, and joineth with *Antipater*, making between them Forty thousand heavy Armed, Three thousand light, and Five thousand Horse; of which number, the *Greeks* wanted one thousand five hundred Horse, and Eighteen thousand Foot, who lost he day, with the slaughter only of Five hundred Men. So the *Greeks*, not subject to one General, desiring to preserve their own Estates, betrayed their Country's liberty by a careless defence, while *Thessaly* seeks her Peace.

§. 6. *Antipater's* gentle Conditions to such as were forward to seek Peace, drew on the rest; only *Athens* and *Etolia* are plotting to prosecute the War, begun by them more bravely than wisely, 'till *Antipater* is come to their Doors, when wanting where-with to resist, they seek Peace, absolutely submitting, as *Leosthenes* had proudly required of *Antipater*, who now overthrew the Popular Estate, raised a Democracy of Nine thousand of the most considerable Persons, transmitted the tumultuous into *Thrace*, and slew *Demosthenes*.

§. 7. *Antipater* giveth his Daughter *Phila* to *Craterus*, and after the Marriage, both go against the



*Atolians*, who had conveyed their impotent People and Goods, into places of great safety, of which, that rough Mountainous Country yields many, and the rest fortify their strong Cities. Here the two great Commanders are kept in play, 'till News out of *Asia* made them desire very earnestly to be gone, giving them what Conditions they pleased. This *Asiatique* Expedition grew from *Perdicas's* Plot, to bring *Aridæus* into *Macedon*, designing by his presence to make void the Offices of his Vice-Roys, that so himself, who Administred all under the Titular Majesty of *Aridæus*, might obtain *Cleopatra*, and thereby, both Greatness and a good Title. *Antigonus*, Governour of *Phrygia*, whom he discerned no way proper for his purpose, is called in question for Life, but escaped with his Son *Demetrius*, and came to *Antipater*.

§. 8. *Perdicas* perceiving his intentions were laid open, resolves to make them good with the Sword; and first he will begin with *Ptolomy* of *Egypt*, leaving *Eumenes* upon the *Asiatique* Coast, to withstand *Antipater* and *Craterus*. *Ptolomy* having won the *Egyptians* with his sweet behaviour, and added the Dominion of *Cyrene*, hearing of *Perdicas's* coming to the *Camels Wall*, a little town in *Egypt*, put himself into it, and bravely kept it against him. *Perdicas* removeth to a place over against *Memphis*, where in vain attempting to pass over *Nilus*, three thousand, of his Men were drowned and devoured by *Crocodiles*; and such as fell into *Ptolomy's* hands, were saved alive, whom he used courteously, and buried the dead, cast up by the River. The Captains hearing of this his Humanity, fell to mutiny, thinking it unreasonable to make War on so Virtuous and Honourable a Person, to fulfil the pleasure of a Lordly Ambitious Man, using them like Slaves. *Pitbon*, formerly made Governour of *Medea*, being present, and hating *Perdicas* for a disgrace offered him by the other, (which

(which caused many *Greeks* to be slain, who had yielded to him upon his Promise) drew a hundred Captains, and a good part of the Horse, entered upon *Perdiccas's* Tent, and slew him, who could endure no Greatness but his own. *Ptolomy* the next day, came to the Camp, and was joyfully received, and offered the Protectorship, which he modestly refused, and procured it for *Pishon*.

§. 9. *Eumenes*, being left by *Perdiccas*, to withstand *Antipater*, *Alcetas*, Brother of *Perdiccas*, refused to assist him as his Brother Commanded: *Neoptolemus* pretended to be willing, but being Summon'd, came in a Hostile manner, as he promised *Antipater*, and was shamefully disappointed and put to flight, leaving his Foot-men, which upon *Eumenes's* Charge, submitted and took Oath to serve him. *Neoptolemus* being come to *Antipater*, persuades *Craterus* to march against *Eumenes*, assuring him, that upon his appearance, all the *Macedonians* with *Eumenes*, would revolt. *Eumenes* fearing *Craterus's* presence might be of ill consequence to him, peremptorily forbade the admitting either Messenger or Trumpeter; and placed in his Battle against *Craterus* such as knew him not, charging the Leaders to run on without giving leisure to speak. *Craterus*, to encourage his Men, promiseth the Spoil, like him who sells the Bears Skin before he's caught: *Eumenes* had the day, in which both *Craterus* and *Neoptolemus* lost their Lives; but his own *Macedonian* Souldiers were incensed against him, hearing of *Craterus's* death; which he also much resented.

§. 10. *Pishon*, Protector of King *Arideus*, was so interrupted by *Euridice*, the King's Wife, Daughter of *Amyntas*, *Philip's* Elder Brother, and of *Cyna*, *Alexander's* Sister, (a Lady of a Masculine Spirit, well understanding her place) that he gave over his Office, which she thought to supply, having been trained up in the Art of War, by *Cyna* a Warlike Woman. The Souldiers disappoint her and *Pishon*

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thou, who hoped to have been intreated by them to hold, and chose *Antipater*, who in a few days, arrived at the Camp with his Army, and took it upon him; as the only powerful Man then living, of all *Alexander's* Captains, whom all acknowledge their Superior. *Antipater* taketh the King, Queen and Princess into *Macedon*, leaving *Antigonus* General of the Royal Army, against *Eumenes*, and Ruler of *Asia*, during the War, and besides his former Provinces, gave him the Rule of *Susiana*.

§. 11. *Antigonus*, Lieutenant of *Asia*, being to subdue *Eumenes*, *Alcetus* and *Antalus*, began with *Eumenes*, seeking to Corrupt his Army by Letters, but failed therein by *Eumenes's* cunning, who made shew as if he writ them to try their faith to him. Then *Antigonus* dealt with the Captains, of which one brake out untimely; and another, called *Apollonides*, held close 'till the Battle, and then turned to *Antigonus*, with such of the Horse-men as he could persuade, being their General; but *Eumenes* overtook him, and cut him off, though he lost the Battle. *Eumenes* not able to keep the Field, wished his Men to shift for themselves, and retained only five hundred Horse and two hundred Foot, with which he tired *Antigonus* in following. At last he entred *Nora*, a strong and well provided Fort, bordering on *Cappadocia*, where they parted without agreeing; so *Antigonus* leaveth *Nora* besieged, and with his other Forces, entred *Pisidia*, and overthrew *Alcetus*.

§. 12. *Ptolomy*, while other Princes were quiet in their Government, sent an Army and won *Syria*, and *Phenicia*, and took *Laomedon* the Governour thereof Prisoner. *Antipater* being Eighty Years Old, reposing great Confidence in *Polyspercon*, one of *Alexander's* most Ancient Captains, committed to him the Protectorship and Government of *Macedon*, doubting his Son *Cassander's* sufficiency; he also gave charge

charge that no Woman should be admitted into the Administration of the Empire, and so dyed.

§. 13. *Polyspercon's* skill was greater in War, than in the high Office he now undertook; being a man of an inferior Wit, fitter to assist than command in Chief. The better to Countenance his Injunctions to the Governours of Provinces, he and his Council thought fit to call the Queen of *Olympias* to Court, whom *Antipater* suffered not in *Macedon*. But *Cassander*, Son of *Antipater*, (who thought himself the better Man) was not satisfied with the Captainship of a Thousand; his Ambition soared high, when he considered the Love of those which commanded the Garrisons, and all the Rulers in the Cities so of *Greece*, so placed by his Father. Besides, he had that Interest in Queen *Euridice*, that was due only to her Husband, all which would not serve to bear out an open Rebellion. *Cassander* therefore finding what *Ptolomy* had done in *Syria*, and what *Antigonus* aimed at since *Antipater's* death (for whose sake he presumed upon them) and seeing their occasions needed a Civil War, he went to *Antigonus* in *Asia*, and writ to *Ptolomy*.

§. 14. *Polyspercon*, upon *Cassander's* departure, to disappoint him of his hopes from *Greece* decreed in Council, to restore the popular Government in their Cities, and discharge the Garrisons, and Banish or kill the Governours placed by *Antipater*. Thus he dishonours the Man that raised him; overthrew worthy Men, placed as Friends to the State of *Macedon*; and gives away *Macedon's* Command of *Greece*, if he means as he pretends, &c.

§. 15. *Athens* by this Decree, in all haste, cast out their Governours, *Phocion* and others, who fly for their Lives; but cannot remove the Garrison, commanded by *Nicanor*, a trusty Friend to *Cassander*. He possessing one of the Havens, found means to take the other, called *Paræus*, to their great discouragement.



couragement; but by *Alexander* the Son of *Polyespercon*, coming with an Army, are wholly misled, as if he came to aid them, whereas he came to get what *Nicanor* held, if he could persuade him thereto. *Phocion* and his Fellows fly to *Polyespercon* for Patronage, but he finding he could not get the Key of *Athens*, as he sought, without offending the other Towns of *Greece*; to cover his intent, as meaning well to *Athens*, he sent *Phocion* back into *Athens*, who wickedly put him to death, being above Eighty Years old; who had been chosen forty five times Governour, without seeking it; whose Integrity was approved, whose Counsel the City never repented, nor private Man for trusting him: *Philip* and *Alexander* honoured him; but could fasten no Gifts upon him: *Athens* never after bred a worthy Man.

§. 16. *Cassander* with such Forces as *Antigonus* lent him, entred *Pireus*, which drew *Polyespercon* headlong into *Attica* with an Army, but for want of Victuals departed, leaving *Alexander* with some Forces to hinder *Nicanor*, 'till he in *Peloponesus* attempted *Megalopolis*, which affected *Cassander*. But the Town furnished with Fifteen thousand able Men, was so defended, and his Elephants so galled in their Feet with Nails driven through Boards laid, and lightly covered in the Way, that he prevailed not; and wanting Provision to stay long, he forsook the Siege. After this, his Admiral *Clitus* after an Overthrow given to *Nicanor* in *Propontis*, is in the second Encounter (*Antigonus* having furnished *Nicanor*) utterly defeated, which made *Athens* submit to *Cassander*, as did other Cities.

§. 17. *Antigonus* lying before the Fort *Nora*, when he heard of *Antipater's* death; knowing *Eumenes's* sufficiency, and fidelity to *Perdiccas*, thought no Man fitter to be employed in his designs. He sent therefore a Friend to them both, to deal with him to take an Oath of Fidelity to *Antigonus*, which he refused,

refused, except *Olympias* and the Children of *Alexander* were put in, which was yielded to; so he departed. *Antigonus* had before this taken on him (as Lieutenant of *Asia*) to remove Governours of Provinces, as *Arideus* of *Phrygia*, and *Clitus* of *Lydia*, which repaired to the Court for Relief, but all failed in *Clitus's* overthrow at Sea.

§. 18. *Antigonus* now commanding the most of the Lesser *Asia*, was able to enter *Macedon*, and seize the Court, but doubted the Reconciliation of *Cassander* and *Polyspercon* thereby; he also knew *Eumenes's* fidelity to the Royal Blood. Against him therefore he bent with Twenty thousand Foot and Four thousand Horse, hoping to surprize him in *Cilicia*. *Eumenes* a *Thracian*, of all the old Souldiers, was only faithful to the Royal Blood; the Court therefore gave him Commission to raise an Army against *Antigonus*, requiring the Provincials to assist, and the old Silver-shield-bands to follow him.

§. 19. *Olympias*, the Old Queen, intending to remove *Arideus*, and place *Alexander*, Son of *Roxane*, joining with *Polyspercon*, enters *Macedon*, taketh *Euridice* and *Arideus*, forsaken of all that followed her at the sight of *Olympias*; both are Murdered, and a hundred of *Cassander's* Friends, with *Nicanor* his Brother.

§. 20. *Cassander* lying at the Siege of *Tegea* in *Peloponesus*, hearing these ill Tidings, compounded with *Tegea* and shipt his Army into *Thessaly*; the *Aetolians* keeping the Streights of *Thermopylae* by Land, in favour of the Queen. *Cassander* leaveth *Callas* with part of his Forces to divert *Polyspercon*, carrying the rest to Besiege *Pidna*, a strong Sea-Town, where *Olympias* lay with the Court. *Aeacides*, King of *Epyrus*, her Cousin, hasted to her Succour, but upon Difficulties of passages, held by *Cassander's* Men, his Subjects refuse to proceed, and upon his seeking to inforce them, banish him and join with *Cassander*.  
*Polysper-*

*Polyspercon* now is the Queen's only hope, which also failed; for by *Callas's* means, corrupting of the Souldiers, he was glad to make a swift Retreat for want of Men. The Miseries of the Besieged by Famin and Mortality was so great, that she is forced to yield to *Cassander*, upon promise of Life; and procured *Aristonus*, to whom she had committed *Amphypolis*, to yield up the Town, which he did, and was killed by private Enemies procured to it by *Cassander*. *Olympias* is then called into publick question in an Assembly of the *Macedonians*, and condemned for the Murders committed by her under Title of Justice, and shortly after put to death. *Cassander* after his death, Celebrated Funerals for *Arideus* and *Euridice*; Married *Theffalonica*, Daughter of King *Philip*, taken in *Pidna*; built the City *Cassandria*; committed *Roxane* and *Alexander* to close Prison; Re-edified *Thebes*, and restored it, &c.

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#### C H A P. IV.

##### Of Antigonus's growth in Asia.

§. 1. **E**umenes, with the *Argyraspides* or Silver-Bands, took his March towards the East, with his Commission to take Possession of those Countries, having small Assurance of his Silver Shields, whose Captains scorned his direction: Yet *Ptolomy* and *Antigonus* could not withdraw them. *Python* and *Selenebus*, who govern'd *Medea* and *Babylon*, as he went, refused to let him pass, 'till they were forc'd to fly; so he came to the East, where *Peucestes* and other Lords receive him; yet through

through Opinion of Self-worthiness, contended for Superiority ; but by his Wisdom and Command of the Kings Treasure, he gained many of the most powerful.

§. 2. *Antigonus* followed, taking *Pytho* and *Seleucus* with him, to force the Enemies further off from the King's Treasure in *Susa* ; but passing over *Coprates* by small Vessels, when the greater part was over, *Eumenes*, who kept a Bridge on *Tygris*, came with a Thousand Horse, and four Thousand Foot, and finding them disordered, forced most of 'em into the River, and drowned them, and slew the rest, except four Thousand which yielded in the sight of *Antigonus*, who with *Pytho* turned to *Media*, leaving *Seleucus* to Besiege *Susa* Castle.

§. 3. *Eumenes* desired to lead the Army into the Province left by *Antigonus* ; but *Peucestes*, Governour of *Persia*, drew them thither, using all means to win the Souldiers, which *Eumenes* prevented by a feign'd Letter from *Orontes*, Governour of *Armenia*, reporting *Olympias* had slain *Cassander*, and sent *Polyspercon* with a great Army to join with *Eumenes*; which News bred much fruitless joy. *Antigonus* brings his Army out of *Media*, to all their amazements ; yet *Eumenes* then sick in an Horse-Litter, set his in a good form of Battle ; and though he were inferiour to *Antigonus* by a third part, except Elephants, he held it out, and *Antigonus* was glad the next Night, to steal away into *Media*.

§. 4. *Antigonus*, in the dead of Winter, being within Nine Days Journey of his Enemy, passed through a difficult Wilderness, forbidding all use of Fire by Night, to prevent his being discovered, which was observed for some time, but broken at last, and so discerned. *Peucestes* and the rest, as Men amazed, fly ; *Eumenes* stays them, promising to protract *Antigonus*, 'till their Forces be drawn up. Then taking some choise Captains, he disposed them on Tops of Hills, looking

ing towards *Antigonus*, keeping many Fires thereon. *Antigonus* thinking he was discovered, and fearing to be forced while his Men were tired, turned aside to places convenient for Refreshment; but upon Advice, finding that he was deluded, he sent, thinking to be revenged on them who were gone. All the Eastern Army was come, except the Elephants, which he sent to cut off, forcing the Horse-men which came with them, and had overthrown the Elephants, if brave Troops sent by *Eumenes* to look after them, had not come in unexpectedly.

§. 5. *Eumenes* having obtain'd the honour of an Expert General, got therewith the hatred of *Peucestes* and the other Commanders, which conspire his death; but conclude to spare him 'till after the Battle with *Antigonus*; which argued their Malice against his meer Virtue. *Eudamus*, who had charge of the Elephants, whom he had obliged, and others of whom he used to borrow Money when he needed not, to make them the more careful of his Life, certified him of the Treason. Hereupon he made his Will, and burnt his Writings of Secrets, and considered what he should do. To make his Peace with *Antigonus*, were contrary to his Faith given to *Olympias*, and the Princes, &c. He therefore resolved to withstand the Enemy, and after to look to himself, &c.

§. 6. *Eumenes*'s Souldiers not knowing the cause of his Perplexity, encouraged him, only desiring him to 'draw 'em up in Battalia, and they would play the Men. *Antigonus* had the advantage in Horse, but his Footmen advanced heavily, being to encounter the old Silver Shields, who had beaten them so oft, as now also they slew five thousand of them without the loss of a Man. *Antigonus*'s Horse and Elephants had the better; the rather by *Peucestes*, who drew off one thousand five hundred Horse, and departed. But while all the charge lay on *Eumenes*, *Antigonus* sent

sent Companies of Horse about unto *Eumenes's* Carriages, unseen by reason of the Dust, and surprized them; for the Night growing on, they return'd to their Camps.

§. 7. *Eumenes* finding the Silver Shields discontented for the loss of their Carriages, comforted them with hopes of Recovery, the Enemy being weakened by their Valour, and unable to draw the Carts through the Wilderness of Mountains. This availed not, for *Peucestes* was gone, and other Captains would fight no more; *Teutamus*, one of the Silver-shield Captains, to win the Love of the Bands, dealt secretly with *Antigonus*, intreated the restoring of the Booty, which was all the Old Souldiers had for many Years service. The crafty Man answered, that if they will deliver *Eumenes*, he will do more for them; which they presently performed, and villanously betrayed their worthy General, whom his Ambitious Adversary, despairing to win, slew. This was the end of the Wisdom, Fidelity, Valour, and Patience of him whose Courage no Adversity could lessen, nor Prosperity his Circumspection: But his Virtue, Wit and Industry, were all cast away, by leading an Army without power to command; besides, God's purpose to cast down that Family he sought to uphold. *Antigonus* buried him honourably, burnt one of the Captains alive that betrayed him, and committed all the Silver Shields to a Leader, to carry them into far Countries, with charge to Conjure such perjured Wretches, never to come near *Greece*.

§. 8. *Antigonus* and *Python* return to *Media*, where while *Pitbon* by Gifts sought to win the Souldiers, which he only wanted, to become chief; *Antigonus* discerning it, took him in his security, condemn'd and slew him. Goes into *Persia*, *Peucestes* entertain'd him obsequiously, but lost his place.

§. 9. *Antigonus* visiting *Seleucus* in *Babylon*, hath Kingly Entertainment, and *Susa's* Castle with the  
*Persian*



*Persian* Treasure and Riches ; yet calls for a further Accompt. *Seleuchus* doubts the meaning of his Friend, of whom he never deserved well, and so fled to *Ptolomy* in *Egypt*.

## C H A P. V.

### *Civil Wars between Alexander's Captains.*

§. 1. **A** *Antigonus's* Riches and Power made him formidable, and caused *Ptolomy*, *Cassander*, and *Lyfismachus* to combine against him, notwithstanding his Embassadours, by whom he intreated the continuance of their Amity. In their Answer they require a share of the *Eastern* Treasure, increase of *Cassander* and *Lyfismachus's* Dominions, and restoring of *Seleuchus*. He roundly replied, that he would share his Victories with them who afforded him no succour, and enjoy'd what they had thereby, being by his Arms freed from *Polyspercon*.

§. 2. *Antigonus* prepareth for War, Guards the Sea Coast to hinder *Cassander*, and invaded *Syria*, setting Workmen on *Lybanus* to build a Navy, takes *Joppa* and *Gaza*, and forces *Tyrus* by Famine to yield, upon Condition, that *Ptolomy's* Souldiers might depart with their Armies. *Ptolomy* kept close in his Country, not being able to Incounter the other in the Field ; but sent a Fleet of One Hundred Sail with *Seleuchus* to strengthen *Cyprus*, by which also *Caria*, held by another *Cassander*, took a Resolution to hold out.

§. 3. *Greece* was desired on both sides, as an aid of much Importance, where *Antigonus* by his Treasures gained the *Lacedemonians*, and others of *Peloponesus*. He also sought to make *Cassander* odious for the Death of *Olympias*, and Imprisoneth *Roxane* and her Son ; forcing *Theffalonica*, building *Cassandria*, and re-edifying

ying *Thebes* in spite of *Philip* and *Alexander*. Upon these Reasons he required the Army to declare *Cassander* a Traitor, except he restored *Roxane* and her Son, and submitted to the Lieutenant General (himself) and that all the Cities of *Greece* should be set free: His regard of the Royal Blood was not soon to be abated, but 'twas the Liberty of *Greece* which induced *Ptolomy* to decree the like. *Antigonus* to make sure work, gave *Alexander*, Son of *Polyspercon*, Five Hundred Talents to make War in *Peloponesus*: But he at the persuasion of one sent from *Cassander*, kept the Treasure, and had the Lordship of *Peloponesus* put into his hand, making a League with *Ptolomy* and *Cassander*. But this Honour he enjoy'd not long, being slain by the Treason of the *Sycionians*, hoping thereby to become free, but were subdued by *Cretispolis* his Wife, &c.

§. 4. *Antigonus* with his Five Hundred Talents having bought an Enemy, stirred up the Factious *Ætolians*; but *Cassander* curbed them, and won from them *Ptolomy's* Fleet, Commanded by *Polycelitus*, who upon *Alexander's* defect from *Antigonus*, left *Peloponesus*, and returned homewards; hearing of the *Rhodian* Fleet, led by *Theodatus*, Admiral to *Antigonus*, he cunningly surprized it, not one escaping. This ill News brought *Antigonus* and *Ptolomy* to meet about some composition, but to no effect.

§. 5. *Lysimachus* Overthrew *Seutbes*, a King of the wild *Thracians*, with the Cities which Rebelled, and slew *Pausanias*, and took his Army sent by *Antigonus*. *Philip* also, Lieutenant of *Cassander*, wasted the *Ætolians*, and drove most out of their Country, and slew *Æacides*, King of *Epirus*, lately Restored. *Antigonus* in the mean time won *Caria*. sent Armies into *Peloponesus*, and other parts of *Greece*, bestowing Liberty on whom he took; and making shew to come over into *Macedon*, forc't *Cassander* to hast thereto, and to leave many places weakly Guarded, which his Army freed.

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*Persian* Treasure and Riches; yet calls for a further Accompt. *Seleucus* doubts the meaning of his Friend, of whom he never deserved well, and so fled to *Ptolemy* in *Egypt*.

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§. 6.



§. 6. *Antigonus's* Presence in lesser *Asia*, gave life to his Affairs there and in *Greece*; but *Ptolomy* took advantage of his Absence in *Syria*, visited *Cyprus*, recover'd it, and left a Lieutenant in it, and in return made Ravage in *Caria*, and *Cilicia*, and drew *Demetrius Policartes*, Son of *Antigonus* to the rescue, and departed to *Egypt*; where, with *Seleuchus*, he raised a Royal Army for recovery of *Syria*. *Demetrius* being return'd, and hearing of *Ptolomy's* coming, is advis'd to give way, and not to Encounter two such Generals; but he rejects the Council as a cold Temper of aged Men, and will needs stand them at *Gaza*. *Ptolomy* hath the odds, but wanted Elephants, which he supplied with a Palisade sharpened to gall the Beasts, and Overthrew *Demetrius*, who fled to *Acotus* Thirty Miles off: Won *Gaza*, and the best part of *Syria*.

§. 7. *Seleuchus Nicanor* now took leave of *Ptolomy* with Eight Hundred Foot, and Two Hundred Horse, too small a Garrison to keep, much less to win one of those great Cities in the East; but Men enough to enter where the Hearts of the Inhabitants are already gain'd. *Seleuchus's* Name, whose Government the *Babylonians* had found so good, was sufficient to them to put all the resistance upon *Antigonus* Men, wishing them ill to speed. The defection grew so general, that the *Antigonians* durst stay in no strong Town; only they held a Castle full of Hostages, and Prisoners which *Seleuchus* took, and so the Possession of *Mesopotamia*, and *Babel*. *Nicanor* left in *Media* by *Antigonus* with an Army, came with Ten Thousand Foot, and Seven Thousand Horse. *Seleuchus* having but Four Hundred Horse, and above Three Thousand Foot, drew them into a Marsh near *Tygris*, which *Nicanor* thinking to be a flight, grew less careful to Fortifie his Camp, and so was surprized the first Night, and lost all, with *Susiana* and *Media*. Now began the *Ara*, or *Date*, of the Greeks, used

used by the *Jews*, *Chaldeans* and *Syrians*, whose first Compleat Year at *Babylon*, was accounted from the end of the 438th of *Nabonasser*, saith *Cauricus*.

§. 8. *Ptolomy* having taken *Gaza*, sent *Demetrius* all his Goods, Pages and Servants freely, with a courteous Message, that their War was upon Terms of Honour, not Personal hatred. This inflam'd *Demetrius's* earnest desire of Requital, which made him gather all the Force he could, and send to his Father for supply; against which, *Ptolomy* sent *Cilles* with part of his Army, which was suddenly Surpriz'd by *Demetrius*, through *Cilles's* careless Marching, as against a beaten remnant. Thus *Demetrius* repaired his Honour, and requited his Enemy, by restoring *Cilles*, and many other Friends with rich Presents. *Antigonus* hasteth into *Syria* to embrace his Son, and perfect the recovering of it upon his Son's Foundation; but *Ptolomy* now at leisure returns to *Egypt*, Dismantling the Principal Cities as he went; thus all fell to *Antigonus* presently: So easily did the Provinces accept strange Lords, as Sheep and Oxen change Masters, having no Title to their own Heads. These People of *Syria*, *Egypt*, *Babylon*, *Assyria*, *Persia*, were of no such manly Temper, as at this time the States of *Greece* were, who took all occasion to recover Liberty, which these little esteemed: So that the *Persian* Nobles never strove to recover Liberty after *Alexander's* Death, but tamely submitted to the Captains and Officers of the Army. The Reason hereof *Machiavel* gives from the Form of Government: For where the Subjects are kept as Slaves, as in *Turkey*, a Conquest is easily obtained: But where Ancient Nobility are in due esteem, it is hard to get all, and harder to keep, as in *France*. In the *Persian* Empire all the Princes depended upon the meer Favour of the King, so that even his Brethren are his Slaves, as are all the *Bassas* in *Turkey*. Adding hereto want of Convenient Liberty in the People; who

like *Efops* Af's, think Enemies cannot load him more heavily than his Master, and if they find the Conquerours Yoke more easy, they will not hastily shake it off; as the *Gascoigns* under the Government of *England*, heartily affected our Kings.

*Antigonus* sent Forces into *Arabia*, which at a Mart, surpriz'd the *Nabothians*; but in their return with the Body, were all slain, except Fifty Horse out of Six Hundred, and not a Footman of Four Thousand escaped. *Demetrius* sent to revenge it, but was glad to make Peace; and returned, and then was sent against *Seleucus* with Fifteen Thousand Foot, and Three Thousand Horse, but did nothing but Ravage about *Babylon*, *Seleucus* being in *Media*: Neither durst *Antigonus* carry the War beyond *Euphrates*, lest *Syria* and *Asia* the less should be lost, having ill-affected Neighbours.

§. 9. These Ambitious Heads, upon a slow advancement of their hopes grew dull and willing to breath, till occasion might better serve, and agreed for the present, First, That each should retain what he had in present possession. Secondly, That *Alexander's* Son by *Roxane*, coming to Age, should be made King. Thirdly, All *Greece* to be set free. The Second Article most concerned *Cassander*, who was sure by it to lose all, whatever shift the other made, who meant not to lose by it: But he by Murdering *Roxane*, and her Son, to make himself an odious Security, did thereby free them also from all accompt to any Superiour Lord. *Antigonus* pretended the Liberty of *Greece*; but *Ptolomy* to provoke the *Greeks* to stir in it, sent a Fleet along the Coast of *Asia* to molest *Antigonus*, and seeing them not much concern'd at it, he entred *Peloponnesus* to embolden them to take Courage. But long Servitude had well ne're extinguished the Ancient Valour of the Nation, and their many former unfortunate Attempts, had so spent their Spirits, as that they sate still, expecting it should fall in their Mouths:

mouths; yet *Cratissopolis* yielded *Sicyon* and *Corinth* into his hand. When he saw the *Greeks* withheld the promised supply of Money and Victuals, he renewed his former Friendship with *Cassander*. Now *Polypercon* had in his hands another Son of *Alexander's*, by *Barsine* a *Persian*, called *Hercules*, whom he design'd to bring into *Macedon*, against whom *Cassander* prepared an Army, which yet he could not trust against the only Child of *Alexander*, and therefore attempted the treacherous old Villain, who for the Lordship of *Peloponessus* murdered his Pupil. *Antigonus* in the mean time slept not, but was working upon a business which would give a specious Title to the Empire; this was by matching with *Cleopatra* the Sister of *Alexander*, then lying in *Sardis*; But *Ptolomy* for all his many Wives, which was his Dotage, had prevented him in her Affection, which had induc'd her to take a journey into *Egypt*, but the mischievous practice with the Governour prevented it by her secret Murther. Thus was the whole Race of *Philip* and of *Antigonus Alexander* extinguished by the justice of God for the Cruelty of those bloody Princes; and the ambitious Designs of those Tyrants founded in innocent Blood, were soon after cast down, overwhelming themselves and their Children in the Ruins thereof.

§. 10. Royalty is now extinguished by *Antigonus's* last infamous Murder, which he thought to overshadow with the Glory of the freedom of *Greece*; for effecting whereof, he sent *Demetrius* with a strong Army of Two Hundred and Fifty Sail, and Five Thousand Talents, with Charge to begin at *Athens*, which he did; as also to *Megea*, for which the *Athenians*, who had forgot to employ their Hands, adulterate the Eloquence of their Tongues to base Flattery; decree the Titles of Kings and Gods, the the Saviours of *Athens* to *Antigonus* and *Demetrius*; chose a Priest; and cause the Ambassadors, to be sent

to them as to *Jupiter*, *Theori*, or Consulters with the Gods.

§. 12. *Antigonus* calls his own Garison from *Im-bros*, and set it free, and called *Demetrius* to *Cyprus*, kept by *Menelaus*, Brother of *Ptolomy*, whom he worsted, and forced him to *Salamis*, to whose relief *Ptolomy* hasted with One Hundred and Forty Gallies, and Two Hundred Ships, with an Army; *Demetrius* Encounters them with One Hundred and Eighteen, but better furnished, with which he overthrew and put *Ptolomy* to flight with Eight only; so *Cyprus* was yielded. After this, *Antigonus* and *Demetrius* made themselves Kings, as did *Ptolomy*, *Lyfimachus*, and *Seleucus*.

## CHAP. VI.

*The Wars between the New Kings, 'till all were consumed.*

§. 1. **A** *Antigonus* hoping to swallow up all these New Kings, chose to begin with *Ptolomy*, the strongest, against whom he prepared Eighteen Thousand Foot, and Eight Thousand Horse, with Eighty Three Elephants, all which he led in Person, and a Navy of One Hundred and Fifty Gallies, and One Hundred Ships under *Demetrius*. He departed from *Antionia* in *Syria*, Built by himself; and passing the Desert with no small danger, at Mount *Cassius* by *Nilus*, he saw his Navy in distress, sore beaten, and many lost and driven back to *Gaza*. Being come to *Nilus*, he found all Passages so fortified, as by no means, though with great loss he could force them; besides the falling away of his Souldiers, which pass'd over to *Ptolomy*; so that had he not resolved to return, *Ptolomy* had driven him out of  
*Egypt*

*Egypt* with small Attendance. To save his Credit, all these misfortunes were laid on his Council.

§. 2. *Antigonus* for the future, will follow his Affairs after another manner, by cutting the Branches, before he hew down the Tree; he will begin with the Dependents of his Enemies, whom the Confederates must either forsake, or come into the Field for their relief, where Military Power and the advantage of Provisions promised him Victory. The City of *Rhodes* had stood Neuter, and was grown Rich by Trade, and kept a good Fleet by Sea, but in this troublesome time their Affection was to *Egypt*, this *Antigonus* made an Argument of his Quarrel, which he began with some petty Injuries, 'till he prepared for an Enterprize upon them, which he committed to *Demetrius*; who so terrified the Citizens, that they offered him their assistance against all Persons. *Demetrius* knowing this offer proceeded not from Love, required a Hundred Hostages, and command of their Haven, with Conditions fitter for a Conquered State, than an assisting Neighbour, this restored the *Rhodians* to their lost Courage, who resolve to defend their Liberty to the last Man; to which end they Enfranchise their able *Bondmen*, wisely making them Free-Fellows, rather than themselves would become their Fellow-Slaves. Thus they endured a whole Years assaults, besides Famine, wherein *Ptolomy* with hazard relieved them oft; but by the *Greeks* Ambassador's intreating Aid against *Cassander*, he is persuaded to give over, and took an Hundred private Hostages. The *Rhodians* presently erect Statues for *Lysimachus*, and *Cassander*, and make a God of *Ptolomy*.

§. 3. *Demetrius* chaseth *Cassander* beyond the Straits of *Thermopila*, and recover'd all that *Cassander* held there; the like he did in *Peloponesus*, setting all Free, and translateth *Sicyon* to another place, and called it *Demetrius*. Then he was proclaimed General of all *Greece*, and *Athens* decreed all his



Commandments should be held Sacred, and just, with God and Men. *Cassander's* Case now oblig'd him to seek Peace for *Macedon*, but *Antigonus* will have absolute submission, which made *Cassander* solicit the Confederates, *Lyfimachus*, *Ptolomy*, and *Seleucus*, who apprehending the common danger, agree to joyn Forces against a common Enemy. *Lyfimachus* with part of *Cassander's* Forces begins and passeth the *Hellepont*, makes hot War in *Asia*, which *Antigonus* hasteth to oppose, but cannot force *Lyfimachus* home, who stayed for *Seleucus's* coming, and made him send for *Demetrius*, &c.

§. 4. *Seleucus* is come, and joyned with *Ptolomy's* Forces and *Lyfimachus*, making Sixty four Thousand Foot, Ten Thousand Five Hundred Horse, Four Hundred Elephants, and One Hundred armed Carts. *Antigonus* had Seventy Thousand Foot, Ten Thousand Horse, and Seventy Five Elephants; they met at *Ipsus* near *Ephesus*, where the only memorable Thing was, that *Demetrius* encountred young *Antiochus*, Son of *Seleucus*, and so pursued him in flight, that *Seleucus* interposeth his Elephants between *Demetrius* and *Antigonus's* Phalanx, and with his Troops of Horse so forced it, that many soon revolted, and left him to death. Thus Princes commonly succeed, who are more fear'd by their Enemies, than lov'd by Friends.

§. 5. *Demetrius* finding all lost, made a speedy retreat to *Ephesus*, with Four Thousand Horse, and Five Thousand Foot, thinking long to be at *Athens*, the Worshippers of his Godhead, not knowing they had repealed his Deity, 'till he met their Messengers, not as *Theories*, to Consult at their Oracle, but as Officers to prohibit his entring their City; which shameless Ingratitude more afflicted him than all the rest; yet he spake them fair, 'till he recovered his Ships out of their Haven. In the mean time the Confederates are dividing his Father's Provinces, of which

which *Seleucus* seized on *Syria*, and part of *Asia* the less, whereat the rest repined, and consulted to oppose his Greatness in time, whereof he was not ignorant, knowing the Law of State ought not to permit the over-growing of Neighbours. Therefore to serve his turn of *Demetrius* against *Lyfimachus*, he Married his Daughter *Stratonica*; but to save the life of his Son *Antiochus*, who was passionately in love with her, he gave her to him. The like Alliance was between *Ptolomy* and *Lyfimachus*, *Demetrius* and *Cassander*, *Demetrius* and *Ptolomy*, yet not bound to each other, but for the present, as it hath been with Christian Kings, whom neither Bed nor Book can make faithful in their Covenants. Yet *Demetrius* had this advantage by *Seleucus's* Affinity, that he got *Cilicia* from *Plistarchus* Brother to *Cassander*, who yet was pacified by *Phila* their Sister, Wife to *Demetrius*, who also about that time married *Ptolomy's* Daughter; yet *Seleucus* had rather have *Demetrius* further off, having a mind to *Cilicia* (as *Ptolomy* had to *Cyprus*) and offered ready mony for it, but in vain, for *Demetrius* had already found there Twelve Thousand Talents of his Fathers.

§. 6. *Demetrius* with Three Hundred good Ships entreth *Attica*, besiegeth the City of *Athens*, which *Ptolomy* sought to relieve, but could not; so by extream Famine it was yielded, but was spared notwithstanding all their unthankfulness; yet he put a Garrison in it to keep them honest by force. Then he went to *Peloponesus*, against *Lacedemon*, but was hastily called away into *Asia*, where *Lyfimachus* had won many Towns from him, and *Ptolomy* besieged *Salamis* in *Cyprus*, where his Mother and Children remained. Yet hearing of *Cassander's* death, and that his Sons *Antipater* and *Alexander* fought for the Kingdom, and that *Antipater* had furiously slain their Mother *Theffalonica* for affecting his Brother, he chose rather to go to assist *Alexander*, who desired aid of him, and *Pyrrius* King of *Epirus*.

§. 7. *Pyrrhus* Son of *Acides* an Infant, at his Father's death, was conveyed unto *Glaucias* King of *Illyria*, who at Twelve Years old set him in his Kingdom; out of which six years after he was forced, and went to serve *Demetrius*, who married his Sister, and after the Overthrow at *Ipsus*, became Hostage to *Ptolomy*, upon his reconciliation with *Demetrius*. In *Egypt* he got the favour of *Berenice*, *Ptolomy's* principal Wife, and Married her Daughter, and was restored to *Epirus*. He being requested of *Alexander* to aid him against *Antipater*, for reward took *Ambracia* by force, *Acarnania*, and much more, leaving the united Brethren to divide the rest. *Demetrius* also being come after all was done, is discontented, and pretending *Alexander* had plotted his death, slew him at a Feast, and seized on his part of the Kingdom. At which *Antipater*, who had Married *Lyfimachus's* Daughter, was so enraged, that his Father-in-Law to quiet him took away his troublesome life. Thus the House which *Cassander* had raised with so much Treachery and Royal-Blood, fell on his own Grave before the Earth was thoroughly settled. *Demetrius* after this access of Dominion, grew to such dissoluteness in Wine, Women, and Idleness, that he would not endure the trouble of Petitions, and doing justice, so that the People grew weary of his idleness, and the Souldiers of his vanity. Having lost all he had in *Asia* and *Cyprus*, but his Mother and Children, which *Ptolomy* honourably sent him home, he went against *Thebes*, and won it twice; then he went against *Pyrrhus* with two great Armies, of which one led by *Pentauchus* was overthrown, and he beaten by *Pyrrhus*, upon Challenge hand to hand; which loss offended not the *Macedonians* so much as the young Princes behaviour pleased them, seeming to see a lively figure of *Alexander* in his best qualities. This esteem of *Pyrrhus* was increased

increased by the dislike which he had of *Demetrius*, for his Insolency, and Cruelty to his Souldiers, of whom he said, *The more of them died, the fewer he had to pay.* In the end he grew sensible of their general hatred, which to prevent, he intended a War in *Asia* with a Royal Army of almost One Hundred Thousand Foot, and Twelve Thousand Horse, and a Navy of Five Hundred Sail, of which many exceeded all former greatness. *Seleucus* and *Ptolomy* doubting the issue, are earnest with *Lyfimachus* and *Pyrrhus* to joyn against him, who accordingly invade *Macedon*, *Lyfimachus* entring that part next him; and when *Demetrius* went against him, *Pyrrhus* broke in on his side, and took *Berrhae*, which News put all the Camp in a consternation, few forbearing seditious Speeches, and many desiring to return home. But he perceiving their design to go to *Lyfimachus* their Countryman, led them against *Pyrrhus* a Stranger, thinking so to pacify them, wherein he was deceived. For though they were as hasty as he to meet with *Pyrrhus*, yet was it not to fight with him, but to submit to him; inso-much that many ran over to his Camp, and persuaded him to shew himself to the *Macedonians*, who would Salute him King. To try this, he rode forth in view of the Camp bare-headed, but was persuaded to put on his Helmet, whereon he wore two Goats Horns, by which he was known; whereupon all throng'd about him, some wishing *Demetrius* to be gone, who in disguise stole away. So *Pyrrhus* entred *Macedon* with Triumph, where *Lyfimachus* met him, and shared the Kingdom with him, each hoping upon better opportunity to work his Fellow out of all.

§. 8 *Demetrius* had left *Antigonus* his Son in Greece, with a great part of his Forces: with these he Besieged *Athens*, but was pacified by *Crates* the Philosopher, and so went into *Asia* with Eleven Thousand

and Souldiers to attempt *Lydia* and *Caria*, held by *Lyfimachus*, where he was successful till *Agathocles*, Son of *Lyfimachus*, forced him to seek a Kingdom in higher *Asia*, and yet left him not so, but pursued him over *Lycus*, where he lost so many, that he was forced to flye with the rest into *Cilicia*, from whence he writ Mournful Letters to *Seleucus*, who durst not trust him, till after some inconsiderable Victories, he is left with a few Friends, who perswaded him to yield to *Seleucus*, by whom he is put into a foggy Island under sure Guard, where he spent Three Years merrily, and there Dyed.

§. 9. *Ptolomy* about the same time Died also, who beside other Princely Virtues was mindful of his word, which in those times was a rare Commendation. *Ptolomy Philadelphus*, who had Reigned with him Two or Three Years, succeeded: *Ptolomy Ceraunus* offended, and fled to *Seleucus*. The *Macedonians* after Seven Months revolt from *Pyrrhus* to *Lyfimachus*, who Reigned alone Five Years, when the City *Lyfimacha* fell by an Earthquake, after which himself having Poisoned *Agathocles* his Son, by instigation of a Mother in Law, in a War with *Seleucus* in *Asia* was slain. *Seleucus* surviving all *Alexanders* Hero's, as Heir of all the Conquered World, passed over into *Macedon*, and took possession of *Europe*, where within Seven Months *Ptolomy Ceraunus* Treacherously slew him, being Seventy Seven Years Old. *Pyrrhus* the Epirot, was now become equal to any of those Old Commanders in the Art of War, yea *Hanibal* preferred him before them all. *Supra*, §. 7.

## C H A P. VII.

*Romes growth, and settling of the Eastern State.*

S. 1. **R**OMES Greatness beginning now to encounter *Greece*, it is convenient here to make a compendious relation of her growth from *Tullus Hostilius*, who having Reigned Thirty Two Year was burnt, together with his House, by Lightning. *Ancus Martius* Grandchild to *Numa* succeeded, who Walled the City, and built a Bridge over *Tybris*; and after Twenty Four Years dyed, leaving his Children in Charge with *Incumon* a *Corinthian*, his Favourite, who had fled from *Cypselus* King of *Corinth*, and dwelt in *Tarquinius*, from whence he was called *Tarquinius*. He Reigned Thirty Eight Years, and was slain by *Ancus Martius's* Sons; but by the coming of *Tarquin's* Wife, *Servius Tullus*, her Daughters Husband, was made Governour for a time, under pretence her Husband was Sick; in which Government he continued by force Forty Four Years, and then was slain. *Tarquinius Superbus* is Proclaimed King by *Tullia* his Wife, Daughter to *Servius*, who forced her Coach over her Father's dead Corps. He took *Oriculum*, *Susa*, *Pometia*, and the *Gabii*; but for the Rape of *Lucretia* by *Sextus Tarquinius* his Brother, he and all his Family were expell'd by *Junius Brutus*, and *Collatinus* her Husband; that manner of Government was changed from a King to two yearly Consuls, or Providers for the City, wherein these two began. Their first War was with *Porfennus* King of *Hetruria*, who came to *Rome* by force, to restore *Tarquinius*; but was so long resisted by *Horatius Cocles*, upon the Bridge, 'till being overpower'd by Numbers, he was forc'd to leap into the River *Tibris* with his Armour on, and so terrified by *Mutius Scaevola's* resolution, burning his own hand for killing the  
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the Secretary instead of the King, that he entred into League with *Rome*. *Brutus* being slain in this War was mourned for a whole year by the Ladies, as the Champion of their Chastity. *Mamilius Tusculanus*, Son-in-Law to *Tarquinius*, with his *Latines*, renewed the War; against whom, *Aulus Posthumus* in a new Office of *Dictator* was sent, who overthrew them. After Sixteen Years of Consuls, upon a tumult of the People, the Office of Tribunes was enacted, to follow the Peoples Causes as Solicitors. Then follow the Wars with the *Volsci* and *Aequi*, in which, *T. Martius* got the Surname *Coriolanus*, for winning the City *Corioli*; but was after Banished, for raising the rate of Corn too high. *Coriolanus* flyeth to the *Volsci*, whom he incensed, and was with *Attius Tullus* employed against *Rome*, and so far prevailed, that when neither force nor intreaty would serve, his Wife and Mother were sent, whose sorrowful deprecations prevailed. Not long after, Three Hundred and Six *Fabii's* undertaking the War against the *Veii* in *Hetruria*, were slain, and left but one Infant of the whole Family; of whom (it is said) came *Fabius Maximus*. In process of time, the Consuls and other Magistrates are abrogated, and Ten Men ordained, who Enacted Laws, and Two Years after, are forced to resign to Consuls. After that, they subdued the *Veients* and *Falisci* yielded to *Camillus* in reverence to his Justice upon the Schoolmaster of their Town, who having decoy'd out many Principal Men's Children, yielded them up to him for Hostages, whom he sent back bound, with his Scholars whipping him. He also won the City of *Veij*, after Ten Years Siege; but upon unequal division of the Spoil, ungratefully they Banished him. While he lived at *Ardea*, the *Gauls* invading *Hetruria*, as they roved over the Country, being offended with the *Roman* Ambaſ-

Ambassadors, went to *Rome*, which was abandoned before their coming; and set it on fire, and had taken the Capitol, defended by *M. Manlius*, but for the gagling of Geese. After Seven Months Siege *Brennus* agreed to depart for One Thousand Weight of Gold, which while they were weighing, *Camillus* with an Army came upon them, and forced them away. At this time they had Military Tribunes.

§. 2. *Rome* Three Hundred Sixty Five years after its Building, re-established Consuls, Enacting that one should always be a *Plebean*, when she began War with the *Sammites*, dwelling between *Apulia*, and *Campania*, whom they invaded, and forced to submit to *Rome* for protection. This War continued Fifty Years, and drew the *Hetrurians* into it, in which time the *Latines* claimed freedom in *Rome*, which bred a quarrel, wherein the *Latines* were overthrown. The *Sabines* were after subdued, and won *Tarentinus*, after which the *Apulians*, *Lucanians*, *Messapians*, and *Brutians*, who drew the *Sammites* to rebell, sent for *Pyrrhus* out of *Epirus* to assist them.

§. 3. *Pyrrhus*, forsaken by the *Macedonians*, impatient of Peace, accepted the Conditions of these Confederates, hoping to enlarge his Empire toward the West, as *Alexander* had to the East, and then to live Magnificently, as he answered his Counsellor *Cynea*, who replied, *He might do so, if he could be content with his own.* *Pyrrhus* carrieth an Army of almost Thirty Thousand choice Souldiers to the *Tarentines*, who were nothing forward in provision for War; which while he was employ'd about, *Levinus* the *Roman* Consul drew near, wasting the *Lucans*; so that *Pyrrhus* was forc'd with his own and some weak assistance of the *Tarentines*, to try the *Roman* Valour. But seeing them come on so bravely,  
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he offered to arbitrate a Peace between them and the *Tarentines*; but was answered, *They neither chose him their Judge, nor feared him their Enemy.* *Pyrrhus* upon view of their Camp, perceiving he had to deal with Men well-trained, set a strong Corps *de Guard* upon the passage of the River, which when he saw them force, he thought it time to bring on his whole Forces before all the Army was come over, and all little enough; while Spear and Sword were used. But when his Elephants came in, the *Roman* Horse quickly turned head, and the Foot at the sight and first impression of those strange Beasts fled with such consternation, that they left their Camp to the Enemy. Yet *Pyrrhus* by this trial finding the *Romans* could better endure many such Losses, than he such Victories, sent *Cyneas* to persuade an Agreement with the *Romans*, which they refused, as long as he was in *Italy*. This Answer inflam'd *Pyrrhus* with desire to enter into League with that gallant City, which refused to treat of Peace, except he first left *Italy*. They come therefore to a second Battel, which he obtain'd by his Elephants, but with such loss of the Flower of his Army, that he desired any occasion to be gone with Honour.

S. 4. *Pyrrhus* waiting an opportunity to leave *Italy*, hath two occasions offered; and first from *Macedon*, where *Ptolomy Ceraunus* (who had murdered *Seleucus* his Protector) was slain by the *Gauls*, who came out of the Country with those who took *Rome*, and passing through many Countries, and making long abode in *Pannonia*, at length came to *Macedon*, under one *Belgius*; after whom came *Brennus* another Captain, with One Hundred and Eighteen Thousand Foot, and Fifteen Thousand Horse, which *Sosthenes* with the *Macedonians* avoided, by shutting up the Cities. At the same time also the *Cicilians* sent to *Pyrrhus* for aid against the *Carthaginians*, which occasion

casion he took, and with Thirty Thousand Foot, and Two Thousand Five Hundred Horse entred *Sicily*, expell'd the *Carthaginians*, won *Erex* the strong City, and in *Syracusa* began to play the Tyrant. But being again called into *Italy* by the *Tarentines* against the *Romans*, he was beaten by the *Carthaginians* Gallies, and after that forced out of *Italy* to *Epirus*, by *M. Curius* the Roman.

S. 5. *Antigonus* Son of *Demetrius Poliorcetes*, with an Army, Navy, and Treasure came into *Macedon*, while *Brennus* with most of his *Gauls* was gone to plunder the Temple of *Delpbos*, leaving Fifteen Thousand Foot, and Three Thousand Horse. These went to *Antigonus*, requiring him to buy his Peace; to whose Embassadors he shewed his Riches, Navy, Camp, and Camels. This being reported at their return, inflamed the *Gauls* to hasten thither; of whose coming *Antigonus* having intelligence, left his Camp, and put himself and all his Men into a Wood, so the *Gauls* finding him gone, hastened to the Seaside, supposing him fled. Part of *Antigonus's* Army having recovered their Ships, espying the *Gauls* presumptuous disorder, taking their time, suddenly went on shoar, and set upon them with such Resolution, that after the slaughter of many, the rest yielded to *Antigonus*. This Success bred in the Barbarians a great reputation of *Antigonus*, but his own Men had no better opinion of him than of one who crept into Woods at sight of the Enemy.

This appeared shortly after, when *Pyrrhus* being returned to *Epirus* with a small Army of Eight Thousand Foot, and Five Hundred Horse, came to make Devastations in *Macedon*, in hope to force *Antigonus* to compound with him for his Peace. At his entrance Two Thousand of *Antigonus's* Souldiers Revolted to him, and many Cities yielded, by which good beginning, he took Courage to attempt *Antigonus*

*gonus* and his Army for the Kingdom. *Antigonus* had no inclination to fight with him, but to weary him with protracting time ; but *Pyrrhus* so forced a Streight, in which he overtook him, that he slew most of the *Gauls*, *Antigonus* not taking any care to relieve them ; which the Captains of the Elephants fearing to be their own case, yielded. Then *Pyrrhus* went to the Phalanx, which could not be Charged but in Front, which was very dangerous ; but perceiving they had no desire to fight, he drew near to them in Person, persuading them to yield, which they presently did ; so *Antigonus* with a few Horse fled to *Theſſalonisa*, but is forced by *Ptolomy* Son of *Pyrrhus*, who pursued him, to fly to *Peloponeſus*.

§. 6. *Pyrrhus* having gotten the Kingdom of *Macedon*, beaten *Antigonus* and the *Gauls*, he thought himself without match in any of the Kingdoms of *Alexander's* Conquests. He therefore raised an Army of Twenty Five Thousand Foot, Two Thousand Horse, and Twenty Four Elephants, as against *Antigonus* in *Peloponeſus*, to free such Cities as he held there, but indeed to restore King *Cleonymus* to *Lacedemon*, but made shew of all Friendship to them. This dissimulation the *Lacedemonians* had used 'till none would trust them ; and yet now they were not hurt by *Pyrrhus's* use of it, by reason of his deferring the assaults, 'till they had fortified the Town, which was never done before. He assailed the Town three days together, and had won it the second day, but for a Fall his wounded Horse gave him, and the third day relief came unto them ; so that despairing to carry it, he was content to go to *Argos*, whither one Faction of the City called him, promising to render it, as the other Faction called *Antigonus* ; but both sides repented it when they were come, and desired their departure, which *Antigonus* assured them by Hostages ;

Hostages; *Pyrrhus* promised, but design'd it not; for by Night his Complices opened him a Gate at which his Army entred, 'till the Elephants came, which stop'd up the Gates, from whence grew the Alarum; the Citizens arm, and put the Souldiers in the dark to great confusion, they being ignorant of the Streets; yet *Pyrrhus* gain'd the Market-place. *Antigonus* came to their rescue, and *Pyrrhus* is slain by a Slate cast from an House, by a Woman, whose Son was fighting with him.

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X

THE



The first of the great principles of the American Revolution is the right of the people to alter or to abolish their government, and to institute a new one, when it becomes necessary for them to do so. This principle is the foundation of all our rights and liberties, and it is the duty of every citizen to be prepared to defend it.

The second principle is the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures. This right is essential to the enjoyment of all other rights, and it is the duty of the government to protect it.

The third principle is the right of the people to be secure in their property, against the arbitrary and oppressive actions of the government. This right is the basis of all our wealth and prosperity, and it is the duty of the government to protect it.

The fourth principle is the right of the people to be secure in their lives, against the arbitrary and oppressive actions of the government. This right is the foundation of all our freedom and happiness, and it is the duty of the government to protect it.

THE  
HISTORY  
OF THE  
WORLD.

BOOK V. Part I.

From the settled Rule of *Alexander's* Successors, 'till the *Romans* Conquer'd *Asia*, and *Macedon*.

CHAP. I.

*Of the First Punick War.*

§. 1. **C**arthage had stood above Six Hundred Years, when she contended with *Rome* for *Sicily*; it surpass'd *Rome* in *Antiquity* One Hundred and Fifty Years, as well as in *Dominion*, which extended from the West part of *Cyrene*, to *Hercules's-Streights*, Fifteen Hundred Miles; wherein stood Three Hundred Cities. It commanded *Spain*, and all the Islands in the *Mediterranean*, South-West from

*Sicily*; it had Flourished about Seven Hundred and Thirty Years when *Scipio* took it, who carried off One Million Four Hundred and Ten Thousand Pounds, besides the Souldiers part. It was oft Rebuilt, and Invincible while it Commanded the Sea, which almost compass'd it; 'twas Twenty Miles in Circuit, and a treble Wall. Without the Walls, and between them, were Streets with Vaults for Three Hundred Elephants, and Stables for Four Thousand Horfe, with room for Provender and Lodging for the Horfe-Men, and Twenty Thousand Foot, which never troubled the City, as it is at this day in *China*. The Castle of *Beyrsa* in the South-side, was two Miles and a half in compass, with an *Arsenal*, under which the Ships and Gallies did Ride. The Form of the Common-Wealth was like that of *Sparta*, having Titular Kings, and Aristocratical Senators; but in latter times the People usurpt too much; which confusion in Government, with their too great trust to Mercenaries, together with Avarice and Cruelty, occasion'd their ruine. They exacted from their Vassals one half of the Fruits of the Earth, besides Tributes; made merciless Officers by exactions to augment the Treasure, and put to death, without Mercy, him who offended ignorantly, nay even their Captains upon ill Success, which made them often desperately to hazard all. The Year after *Tarquin's* expulsion, *Rome* sought a League with *Carthage*, agreed the *Romans* should Trade in no part of *Africk*; but no Haven in *Italy* to be shut against *Carthage*, &c. Their Care was to keep the *Romans* in continual War in *Italy*, that *Sicily* destitute of aid from thence, might more easily be brought under by them. This made them offer Succours to *Rome* against *Pyrrhus*, to prevent his interrupting their attempts in *Sicily*; at which time the League was renewed, especially against *Pyrrhus*, who then defeated the purposes of *Carthage* for that time. Some time before, a Troop of *Campanian*

panian Souldiers, who had served under *Agathocles*, and were entertained in *Messana* as Friends, with perfidious Cruelty slew those that had trusted them, and possessed their Cities, Wives, Lands, and Goods, and called themselves *Mamertines*, who afterwards molested the Neighbours, but were opposed by the *Syracusians*, and Besieged. But unable to hold out, and being divided, one side resolves to give themselves to *Carthage*, the other to *Rome*. The *Carthaginians* readily lay hold of the Offer, send Forces, and had the Castle surrendered. But the contrary Faction drawing that side to agreement, expelled the Captain, for which he was Crucified at home as a Coward and Traytor. *Carthage* hereupon besieges *Messana*, and the *Syracusians* joyn with them by Sea and Land; while *Appius Claudius* the Roman Consul, with an Army passing the Streights of *Sicily* by Night, put himself into *Messana*, sending to the *Carthaginians*, and *Hierom* King of *Syracuse*, requiring them to depart from their Confederacy; which Message being slighted, occasion'd the *Punick War*.

§. 2. *Rome's* undertaking the defence of *Rbegium* with a Legion of Four Thousand Roman Souldiers, whom they had requested for their defence against *Pyrrhus* and the *Carthaginians*, prov'd basely treacherous; for these Confederating with the *Mamertines*, plunder the City, even as the *Mamertines* had formerly done at *Messana*. The Romans upon Complaint hereof, sent Forces which vanquished them, and put all to death, restoring *Rbegium* to its former Liberty, to the high commendation of their Justice; but when the *Mamertines* came to be consider'd, tho' they had given example and aid to their Legion at *Rbegium*, yet Profit prevailed against Justice, which they used to pretend, and their care to hinder *Carthages* further footing in *Sicily*, perswaded them to defer the punishment of the Villains, whose Fellows they had destroyed.

stroyed. *Appius Claudius* being sent unto them of *Messana*, sally'd out on that side *Hierom* kept, and worsted him, and the *Syracusians*, who had foolishly joyned with *Carthage*, against whom they must have sought aid at *Rome* if *Messana* had been won. *Hierom* knowing such another Bargain would have made him Bankrupt, departed, and the next day the *Carthaginians* succeeded so ill, that they left Camp and Country to the *Romans*, who Confederated with this Nest of Thieves and Murderers, with whom no League was just.

§. 3. *Sicily's* Dominion is now become the Prize for which *Rome* and *Carthage* contend; concerning which Island the general Opinion of Antiquity is, that it was a Demy Island adjoyning to *Italy*, near *Rbegium*, and separated by Tempests, others say by Earthquakes, others by Tides. It excells all the Islands of the Midland Sea in bigness and fertility, and is formed like the Greek  $\Delta$  *Delta*, or a Triangle. For Fertility *Cicero* calls it the Granary of the Commonwealth, and Nurse of the vulgar sort, furnishing their greatest Armies with Leather, Apparel, and Corn. About *Leordium* and other parts Wheat groweth of it self. It had Six Colonies, and Sixty Cities; it bred *Archimedes*, the Mathematician, *Euclid* the Geometrician, *Empedocles* the Philosopher, and *Diodorus* the Historian. It was Peopled by *Sicans* out of *Spain*, after the first Inhabitants which were Giants, and the *Sicans* were cast out by the *Siculi* from *Italy*, driven out from the place in which *Rome* stands, by the *Pelasgi*; from these *Siculi* it beareth the name. After them came the *Morgetes* out of *Italy*, who were expelled by the *Oznotrians*, &c. The *Trojans* came after, and then the *Phenicians*, which built *Parormus*, or *Palmero*. The report of Giants which first Inhabited the Island, I could reject, did not *Moses* make us know that such were the first Planters of the Countries about *Israel*; and did  
not

not other Authors confirm it, as *Augustine*, *Tertulian*, *Procopius*, *Isidore*, *Nicephorus*, *Pliny*, *Diodorus*, &c. yea *Vespusius* in his second Navigation into *America*, saw the like there. And I wonder at this the less, seeing the same is written of all Nations that is written of one, touching their simplicity of Life, mean Sustenance, poor Cottages, Cloathing of Skins, Hunting, Arms, manner of Boats; in all which, as we are altered from the first Simplicity, to extream Curiosity, and excess in Building, Diet, Apparel, so have we as monstrous Persons for Oppression and all Vices; all which as Time bred and increased, so shall it overthrow all Flesh at last.

The *Greeks* Plantation in *Sicily* was by *Theocles*, who being driven upon it by an East Wind, at his return reported to the *Athenians* the excellency of the place, and upon their neglect, persuaded the *Chalcidians* that were needy and industrious, who sent a Colony of *Eubaeans*, which built *Naxos*. *Archias* with his *Corinthians* followed, and built a part of that which was after called *Syracuse*, adding three other parts as they encreased; and possessing most of the Sea-Coast, forced the *Siculi* into the Mountains at *Trinacia*. The *Chalcidians* also got *Leontium*, *Catana*, and *Hybla*, which they called *Megara*, as the *Rhodians* and *Cretians* did *Gala*, and their Posterity built *Agrigentum*. The *Syracusans* also built *Arra*, *Casimeria*, *Camerina*, *Erma*, &c. as the *Messanians* took *Zancle*, changing the Name.

*Agrigentum* from popular Government, was by *Phaleris* brought to Tyranny, who after Thirty One Years was stoned to death, and their liberty was recovered, 'till *Thoro* long after Usurped *Gela*, forced *Naxos*, *Zancle*, and *Leontium*, and giving aid to the Magistrates of *Syracuse* against the People, was chosen Prince in the Second Year of the Seventy Second Olympiad. He aiding *Thoro* his Father-in-Law, of *Agrigentum*, against *Terillus*, of *Himera*,



slew One Hundred and Fifty Thousand, led by *Amilcar*, in defence of *Terillus*. The *Carthaginians* well beaten seek his Peace, which is granted, on Condition no more to Sacrifice Children to *Saturn*, but to pay Two Thousand Talents, and Two Armed Ships, whereto they added a Crown of Gold worth One Hundred Talents of Gold; so much are some Natures improv'd by hardship. His Subjects loved him exceedingly, yea his Dog burnt himself, with his Body at his Funeral. *Hierom* his Brother succeeded, a Cruel Rude Covetous Man, but improv'd by *Simonides*, became a Studier of good Arts. His Brother *Thrasibulus* succeeded, who after Ten Months Tyranny, was forced by the Citizens to restore their Liberty, and was Banished; so *Syracuse* kept her Liberty almost Sixty Years; and was in some manner acknowledged of all the *Greek Cities*, by freeing them from *Ducetius* King of the *Sicilians*, except *Trinacia*. But *Leontium* being oppressed by *Syracuse*, sought aid from *Athens* the Sixth year of the *Peloponesian* War, which sent One Hundred Gallies, and other Forces, which invaded *Syracuse*, winning and losing, 'till both sides wearied agree, and *Leontium* is admitted into equal Fellowship, and the *Athenian* Captains sent home, whom their City banish for gaining nothing in *Sicily* as they expected. Shortly after fell out the most memorable War that ever *Greece* made; there *Athens* aided *Egesta*, oppressed by *Seleucus*, and *Leontium* and *Catana* wronged by *Syracusa*, whom the *Lacedemonians* succoured. *Alcibiades*, *Nicias*, and *Lamachus* are sent from *Athens*, but did little the first Summer, and *Alcibiades* is discharged, and new Supplies on both sides are sent the next Spring; but *Syracuse* is almost blocked up, yet with *Lamachus's* death, before the Succors from *Sparta* and *Corinth*, led by *Glippus* and *Pisbon*, came.

But

But after their coming *Nicias* was broken, and forced to write for new Supplies; which were sent with *Euremedon* and *Demosthenes*, who the same day invaded the *Syracusians* with more halt than Success; having such loss, as they determined to return to succour *Athens* then in distress. *Nicias* on the contrary persuaded them to stay, upon intelligence the Town could not hold out long; but had not the Moon been Eclipsed, the suspicion whereof caused them to defer it, they had departed. But their Superstition cost them dear, even the utter loss of all in two Sea-Fights in the great Haven, and in their retreat by Land toward *Camerina*, in which Forty Thousand are overthrown, *Nicias* and *Demosthenes* taken, and miserably murder'd; for contrary to the Endeavours of *Glippus* and *Hermocrates* the *Syracusan* Commander, to save them, they were barbarously murdered by the cruel Multitude, &c. The *Egestanes* now fearing the *Syracusians*, apply themselves to *Carthage*, to whom they offer their City; and *Hannibal* with Thirty Thousand Men is sent, who in revenge of his Father's and Uncle's Death won and sack'd *Himera* and *Seleucus*, and buried Three Thousand *Himerans* where *Amilcar* was slain. *Hermocrates* after his good Service is by malice of his Enemies, Exiled by the ungrateful Multitude, being in *Greece*, who being returned began to repair *Silenus*, but upon persuasion of his Friends in *Syracuse*, attempting to take a Gate, was slain.

*Dionysius*, Son-in-Law to *Hermocrates*, being made Prætor, and Commander of the *Syracusan* Armies, behav'd himself so well, that he got the good will of the People and Men of War; and began early, being but Twenty Five Years Old, that he might play the Tyrant long. He obtain'd his first Favour by accusing the Noblemen, whom the baser sort desire to reign over; then he got of them Six Hundred Men to guard his Person, as *Pisistratus* at *Athens* had done,

done, against the malice of his Enemies; and to gain the Souldiers, he gave them double Pay, and procured the restoring of many Banished Men, who thereby were made his own. Then he made himself absolute Lord by possession of the Citadel, in which was great Provision, and under which the Gallies Moored; what he design'd by this the Chief Citizens discerned it, though the People would not see. Yet after a Foil given at *Gela* by the *Carthaginians* (which the Men at Arms thought he was willing to) they left him, and hasting to *Syracuse*, in hope to free the City of him, they forced his Palace, ransacked his Treasure, and abused his Wife; all which he revenged, being at their heels, sparing none that he suspected. Then he grew so doubtful, being the greatest Robber that ever State had; that he trusted not a Brother to enter his Chamber unsearched; yet being at the War, the Citizens rebell at home, so that with much difficulty he recovered the Citadel, and so the Command of the City; and when the multitude were gathering in Harvest he disarmed the Citizens. Afterwards he went into the Field with Eighty Thousand Foot, and Three Thousand Horse, and sent his Brother *Leptines* with Two Hundred Gallies to Sea, and Five Hundred Ships of Burthen, which overthrew Fifty Ships of War, Five Thousand Souldiers, and many Ships of burthen brought by *Himilco* from *Carthage*, while many Cities also yielded to *Dionysius*, who yet lost a great part of his Army at *Egesta*. *Himilco* finds half his Army with *Mago* by Sea, which met again with *Leptines*, and slew Twenty Thousand, and took One Hundred Gallies, which made *Dionysius* hasten home, whom *Himilco* follows with speed, besieging him by Sea and Land; but the Plague having taken away One Hundred Thousand of his Men, and other numbers slain by the City with the *Lacedemonian* aid, he craved Peace, which the other sold for a great Summ, and

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on Condition to leave such as were not *Carthaginians*; but when he was out at Sea the Tyrant followed, and slew many. *Mago*, who stayed behind to strengthen the *Carthaginians* in *Sicily*, received Supplies of Eighty Thousand Men, which did nothing but make Peace with *Dionysius*; who march'd into *Italy*, where he took *Rbegium*, and used much Cruelty therein.

Afterwards in another Battle with *Mago* he slew him, and Ten Thousand *Africans*; but *Mago's* Son slew his Brother *Leptines*, and Fourteen Thousand Men, which made him now buy his Peace: Shortly after he died, after Thirty Eight Years Tyranny, and his Son *Dionysius* succeeded, with his Father's disposition; tho' to gain favour he dissembled, freed many Prisoners, and remitted many Taxes; but slew his Brethren by another Mother, the Sister of *Dionysius* a Valiant Just Man. This Man had so prevail'd with him as to hear *Plato*, whom he had sent for, by whose Wisdom he began to be reform'd, but continu'd it not. After this, his Flatterers procure *Dionysius's* Banishment, persuading the King, *Dionysius* sought to weaken his Mind by Philosophy, and by offer which he had made to furnish the King with Fifty Gallies, to make himself Master of the Kingdom. *Dionysius* was well beloved in *Greece*, where he gathered Eight Hundred brave Followers, whom he carried to *Syracuse*; while the Tyrant was in *Italy*, he entred without resistance, and recovered the Cities Liberty, though the Tyrant held the Castle. After this the Worthy Man had the Reward which popular Estates use to give, and was forced to abandon the City, but returned twice from *Leontium* to assist them against the Castle, which gall'd them; and at last recovered the Castle, and was after murdered by *Cratippus*, who shortly after was slain by the same Dagger. *Dionysius* after this recovered the City, and made many fly to *Icetes*, Tyrant of *Leontium*, who, with the *Carthaginians*, force *Dionysius*

*sius* into the Castle, and besieged him. After comes *Timolion* with Forces from *Corinth* to free the City, who with the *Carthaginians* forsake *Icetes*, wins the City, and hath the Castle rendred by *Dionysius*, which he beats down, calling it the Nest of Tyrants. *Syracuse* wasted by former Wars, is new Peopled with Ten Thousand *Greeks* by *Timolion's* means, who also overthrew *Asdrubal*, but *Amilcar* coming with Seventy Thousand *Africans*, with Two Gallies, and One Thousand Ships of burthen, vanquish'd *Icetes*, and slew him and his Followers; suppress'd all the Tyrants in *Sicily*, and died in Peace and Honour. *Sicily* after Twenty Years Peace from *Timolion's* death, falls under the Tyranny of *Agathocles*, who rising by degrees in the Field, came from a Beggar to be Prætor, and after Tyrant of *Syracuse*. Being Prætor, and in League with *Amilcar* the *Carthaginian*, he entertain'd Five Thousand *Africans*, and many old Souldiers, pretending to besiege *Herbita*, but indeed sets upon the Senators, the Rich, and all his Enemies, dividing the Spoil among the Poor, and giving liberty to the Souldiers to Plunder, Murther, and Ravish, calling it a violent Remedy for the violent Disease of the Commonwealth, pretending now to reduce the Oligarchy to the ancient and indifferent Democracy. But having left none fit for Magistracy, he knew that those whom he assisted in their Murders and Outrages would need his aid to protect them, and therefore would make him King, which accordingly they did. This *Amilcar* was content with, in hope that upon his wasting the Island all would fall into the *Carthaginians* hands; but the *Carthaginians* upon complaint send another *Amilcar*; upon which, the former chose rather to destroy himself, than to give an account to *Carthage*. *Agathocles* before the *Carthaginians* came, had made the better part of *Sicily* his own, and defeating the first Supplies that they returned, and so encountered the second,

cond, brought by *Amilcar*, by which he grew presumptuous of that which failed him. One misfortune is enough to overthrow a Tyrant, without great circumstance; as it was with him, who after one great Defeat was glad to retire home, and being there besieged with that wicked Rabble which had been Executioners of his Tyrannous Entrance, he to prevent the Famine which was like to follow, Shipped himself with as many as he thought convenient, leaving the City. *Antander* his Brother went to Sea when the *Carthaginian* Fleet was going out to seize on certain Ships coming with Provision; these seeing *Agathocles*, made toward him, who hastened toward *Africa*, while the Provision got into the City; but before he got to Land the *Carthaginians* Fleet is fatigu'd by endeavouring to overtake him, and was beaten and routed by him. Being landed, after many plausible Speeches to his Company, as if he were Master of all the Riches in *Africk*, he burnt all their Ships, except one or two, to use for Messengers. In this heat of resolution he winneth two Cities, and demolish'd them, to the great amazement of *Carthage*, who sent out against him *Hanno* and *Bomilcar*, which were his profess'd Enemies, of whom *Agathocles* cut *Hanno* and his Followers in pieces, the other looking on. This Success drew an *African* King to joyn with him, as did *Opbellas* King of the *Cyrenians*, to whom he promised to deliver what he wan in *Africk*, but indeed treacherously murdered him, and entertain'd his Army. After this he made a start to *Sicily*, and appeased some Eruptions, returned to *Africa*, pacify'd his Souldiers in mutiny for want of Pay, and might have brought *Carthage* to buy Peace, and give over all in *Sicily*, if his thoughts of the Conquest of *Carthage* had not deceived him, by an impressiion, which as light an accident as a flash of fire caused to vanish; for upon two Fires in the Night, kindled by accident, both Armies fled, each afraid of other. *Agathocles*



*thocles* in the dark, falling on his *African* Souldiers, which he took for Enemies, lost four Thousand, which so discouraged him, that he endeavour'd secretly to steal away; which being understood of the Army, they slew his two Sons, and made their Peace with *Carthage*. *Agathocles* returning to *Sicily*, grew more cruel, exceeding *Phalaris*, but in the end is driven to seek Aid of the *Carthaginians* against those that he had banished, which took Arms against him, whom he subdued by their help, for which he restored to them all the *Phœnician* Towns he held in *Sicily*, and they suppli'd him with Corn and four hundred Talents of Gold and Silver. After this he went into *Italy*, subdued the *Brutians*, made the Isle *Lipara* buy Peace for a hundred Talents of Gold; but in his return with Eleven Ships laden with Gold, all was lost, and all the Fleet but his own Galley, which brought him to a more miserable end, by grievous torment in his Sinews and Veins, over all his Body, in which he was forsaken of all, and dyed basely as he began. His fellow Souldiers after that, Trayterously possessed themselves of *Messana*.

§. 4. *Hierom*, Tyrant of *Syracuse*, is followed home with the Wars by *Appias Claudius*, but thought it Wisdom to buy Peace for a hundred or two hundred Talents; neither could *Carthage* be justly offended, seeing they made no haste to his Relief, knowing the City not able to hold out now, as in their attempting it; besides, that *Rome* sought only their Friendship, whereas *Carthage* strove for a command of them.

§. 6. *Hierom*, a just and good Prince, beloved of his Subjects, as he sought their good, sided with *Rome*. *Lucius Posthumus* and *Q. Mamisius*, remove the Army to *Agrigentum*, which *Carthage* had stored with all manner of Ammunition, and Fifty Thousand Souldiers, between whom, upon a Sally made by the Besieged, was a Fight, which made the one side keep  
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in, and the other strongly to Intrench before and behind. *Hanibal* in the City sends for Succour to *Carthage*, which imbarcs an Army under the Command of *Hanno*, with certain Elephants, who landing at *Hiraclea*, surpris'd *Erberus*, where lay the *Roman* Provision, which loss had distressed the *Romans*, but that *Hicrom* supplied them. *Hanno*, after that, assails them, and by pretending flight of his Horse-men, drew them further to the place where he lay cover'd, and so slaughter'd many: But in his second Assault, he lost the day, and fled to *Heracleia*, whither shortly after, *Hanibal*, with the remainder of his Army, breaking in the Night through the *Romans* Camp escaped. The *Romans* who came into *Sicily* with no other intent but to Succour the *Mamils*, and keep the *Carthaginians* from their own Doors, now aspire to the Command of *Sicily*, and peradventure to visit *Carthage*. This is the Disease of Mortal Men, to covet the greatest things, and not to enjoy the least; the desire of what we neither have nor need, taking from us the fruition and use of what we have already. The *Romans* send two new Consuls, *Lucius Verus*, and *Titus Otacilius*, so the Inland Town became theirs, and as many Maritime places were Commanded by *Carthage*; which was the cause the *Romans* determined to raise a Fleet, which before this, knew not how to move an Oar. Having now built one hundred and twenty Gallies, and trained Men to row: *C. Cornelius*, one of that Years Consuls, with Seventeen of them past over to *Messena*, and taking Pleasure therein, went to *Zippara*, whereof *Hannibal*, Governour of *Panormus*, having Intelligence, sent and surpris'd the Consul and his Gallies; and flush'd with this success, himself, with Fifty, went to surprise the rest, but came off with great loss. *Cornelius* is redeemed, and *Duillius* his Fellow, is made Admiral; who, considering the Advantage of the *Carthaginian* light Gallies, in rowing away from the heavy ones of the  
Romans,

*Romans*, devised an Iron to grapple when they met, and so got the Advantage, which an heavy strong broader Vessel hath of weaker and lighter, which are in danger of splitting; neither are they so steady, which is no small help in Fight, wherein the best use of the Hand is in them which best keep their Feet.

§. 7. *Rome* proceeds in War by Sea, sends a Fleet to *Sardinia*; and *Hannibal* had obtained a Fleet at *Carthage*, which now Anchored in *Sardinia* Haven, which the *Romans*, coming suddenly, surprized, and *Hannibal* escaping hardly, was hanged at his return; For in War it is too much to offend twice. But *Amilcar* lying in *Panormus*, sent *Hanno*, upon Intelligence of the *Roman* disorder in *Sicily*, who, unlooked for, slew four thousand of them. *Panormus* was the next which the Consul Besieged, but could not draw the *Carthaginians* into the Field, nor force the great City so strongly guarded; so they left it, and took the Land Towns. *C. Atilius*, Consul next Year, was beaten and lost Nine Gallies of Ten, but by coming up of the rest of his Fleet, the *Carthaginians* lost Eighteen. Upon this, *Rome* built a Fleet of three hundred and Thirty Ships, and *Carthage* another of Three hundred and fifty, to try who should Command the Seas; the *Romans* one hundred forty thousand, and the *Carthaginians* one hundred and fifty thousand Men aboard. Both Navies met, but *Atilius* had the better, taking sixty three and sinking Thirty, with loss of twenty Four, which fell out by *Amilcar's* ordering his Gallies, so as that himself being forced and not able to recover to join with his other Squadrons, that Squadron of the *Romans* which forced him, fell back and helped their Fellows.

§. 8. The *Romans* repair their Fleet, set forward to *Africa*, landing at *Clypea*, a Port Town, which yielded, and so gave them an Haven, without which all Invasions are foolish. *Amilcar* is also come to *Carthage*, and defence is prepared, while

while *Mantius*, one of the Consuls, with all the Navy, is called home, with two thousand Captive *Africans*, leaving but fifteen thousand Foot, five hundred Horse, and forty Gallies with *Atilius*. He Besieged *Adis*, where, to hinder him, *Amilcar*, *Hanno*, and *Bester*, are sent with an Army, who designing to weary him with lingring, place themselves on the top of an Hill. *Regulus* discovering the advantage that neither the *Carthaginian* Horse nor Elephants could do service there, set stoutly upon them, and forc'd them to leave their Camp to the Spoil, after which they proceed to *Tunis*, sixteen Miles from *Carthage*, to the great Terrour of that City, which being incumber'd with Multitudes, fled into it from the *Romans*, could not long keep Famine out, which would let in the *Romans*. *Atilius* finds this Advantage, but doubting they will hold out 'till his Year expire, and so the next Consuls shall have the Honour, he treats of Peace with *Carthage*, that he may reap his own Fruit; Ambition seeking only to gratify it self; but *Atilius's* Conditions were so unworthy, that the *Carthaginians* disdain'd 'em, changing Fear into a Courageous Resolution to defend their Liberty to the last Man. To strengthen their Resolution, *Xantippus*, a *Spartan*, a very expert Souldier, with a great Troop of *Greeks* formerly sent for, came, who shewing the Errours of the Commanders in the former Over-throw, to the Senate, is made General of Twelve thousand Foot, four thousand Horse, and one hundred Elephants, which were all the Forces which *Carthage* could raise at home, to fight for Liberty, Lives and all. But such as use Mercenaries, as they did, are stronger abroad than at home, as we see in their other Armies of one hundred and forty thousand, and one hundred and fifty thousand at Sea, &c. *Xantippus* so ordered this Army in a Level Ground, that he utterly overthrew the *Romans*, took *Atilius* and five hundred others, and slew all the rest but two

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thousand, &c. Thus one wise head overmatch many Hands. *Atilius*, upon his word, went to *Rome* to treat about Exchange and Ransome of Prisoners, which he dissuaded, considering the loss *Rome* should take thereby; and returning to *Carthage*, dyed by Torture, as a Malicious obstinate Enemy, whose vain-glorious Frowardness rather than necessity of State, the *Romans* afterwards slighted, and made the Exchange; losing all he had gotten, and more; as did the *Flanderkins* at *Gaunt*.

§. 9. *Carthage*, by this Victory, recovered all in *Africa*, but *Clypea*, kept by the *Romans*, to whose Succour three hundred and fifty Gallies are sent, which being encountred by two hundred from *Carthage*, they took one hundred and fourteen of them, and taking on board their Besieged Men at *Clypea*, return from *Sicily*, hoping to get all there that *Carthage* held. The Pilots persuade them to put into Harbour, the Season threatning a Storm, urging that the South of *Sicily* hath no good Ports; but these Men being Conquerors, desperately oppose the Elements, and near *Cameria*, all their Fleet but Eighty three were cast away, which was the remainder of their late Victory. The *Carthaginians* hoping to recover command at Sea, send *Asdrubal* with two hundred Gallies, with all the old Souldiers, and one hundred and forty Elephants, which land at *Lilybaeum*; while the *Romans* make a hundred and twenty Ships, which, with the remainder of their Wrack, they sent to *Panormus*, and surrounded it by Sea and Land, and take it. Then they visit *Africk* again, make some Spoil, but in return between *Panormus* and *Italy*, Neptune spoiled them of all that *Mars* had given, with the loss of a hundred and fifty Ships; so that now the Sea hath devoured four hundred and six Ships and Gallies, and made them resolve to keep the Land; and upon Experience of *Atilius's* loss by Elephants, they dread fighting in Champain Countries. But finding how impossible

possible it was to succour the places they held in *Sicily* by Land-Marches, against the speedy Passage of the *Cartbaginians* by Sea, they change their minds.

§. 10. *Cætilius* with half of the *Roman* Army in *Panormus*, is attempted by *Asdrubal* and his Forces, from *Lilybæum*, who sending his Elephants before against a Legion which came by Appointment, to draw them on under colour of retireing, 'till they came to a Trench which they could not pass; where being repell'd by the Souldiers in it, enraged, they turn on their own Foot and disorder them. *Cætilius* seeing the advantage, brake out, slew many and took the Elephants. *Rome* hereupon, hoping at once to end the Fourteen Years War of *Sicily*, prepare a new Fleet of two hundred Sail, which is sent to *Lilybæum*, the only place of Importance in the *Cartbaginians* Hands. This *Himilco*, with a Garrison of ten thousand, held against them; and *Hannibal*, Son of *Amilcar*, is sent with ten thousand more, which he led into the City in despite of all resistance. During this Siege, a *Rhodian* undertook, with a very swift Gally, to enter the Town through the *Roman* Fleet, and performed it, coming back again to *Carthage*; after the *Rhodian*, others performed as much, which made the *Romans* sink so many Ships with Stones, that the Passage was block'd up, so that at his next coming he was taken, with another *Cartbaginian* Gally. *Lilybæum* begins to be distressed by continual watching and labour; but in this Despair, some of the *Roman* Engines are thrown down by a violent Storm, and burnt by a *Greek* Souldier; which the *Romans* would not repair, but resolve to starve the Defendants. *M. Claudius* a Consul, arrives with ten thousand, and re-inforced the Army, and propounds the Surprize of *Drepanum*, a City on the other side of the Bay, which all imbrace, and being imbarked, Arrive. *Adherbal*, a Valiant and prudent Warriour, exhorting his Men to Fight abroad rather than to be shut



up at home, puts to Sea; the Consul's Fleet being more in haste to surprize than in order to defend, is forced into a Bay in which he wants room to range himself. In this streight he forceth his way out with Thirty Gallies, and fled, leaving Ninety four Ships to his Enemies Entertainment. *L. Junius* a Consul, is sent from *Rome* with sixty Gallies to take the Charge, who met the remainder of the Fleet at *Messana*, except some in *Lilybaeum* Port, and made up a hundred and twenty Gallies, and eight hundred Ships of Burden, and at *Syracuse*, sent the Questors or Treasurers with half the Provision of some Gallies for Convoy. *Adberbal*, upon this Victory, not being secure, sends *Carthalo* with a hundred Gallies to try what he can do in *Lilybaeum* Port, who surprized, took and burnt all the Gallies in it; and Coasting along the *South*, met with Consul *Junius's* Victuallers, forced them into a Road full of Rocks, where *Carthalo* took some of them, waiting for the rest who could not stay long in so dangerous a place. Whilst he is thus waiting for them the Consul is discovered, against whom he went out, who is also glad to take into a dangerous Creek. *Carthalo* takes a station, fit to watch which will stir first; but discerning a Storm at hand, he made haste to double the Cape of *Pachinus*, and left the Consul to the boisterous South Wind, which utterly wrackt all his Gallies, &c. *Rome* at the Report hereof again renounces the Sea, resolving rather to trust to their Legions upon firm Land.

§ 11. *Junius* the Consul to regain the Honour he had lost at Sea, resolves to attempt *Erix* on the Mount, which he took, and Fortify'd as being fit for a Garrison between *Lilybaeum* and *Panermus*. Shortly after in the Eighteenth Year of this War, *Amilcar*, surnamed *Barcas*, Father of *G. Hannibal*, is sent with a Fleet and Army, with which he so walted the *Locrians* and *Brutians*, that he repayed the *Roman* Spoils.

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In *Sicily* he settles himself between *Panormus* and *Erix*, and three Years molested the *Romans*; and after found way into *Erix* before the Guards, either at the bottom or on the top of the Hill, knew it, and there he kept them in play almost two Years. *Rome* now knows no way to be rid of this obstinate Warriour, 'till they command the Sea, which requires a Fleet, and (they having wasted the common Treasure) the private Citizens must make it good. It is decreed, and two hundred Gallies are by the *Rhodian* Pattern raised and committed to *C. Lucatius Catullus*. *Hanno*, Admiral of the *Carthaginian* Fleet, well furnish'd as he thought, for them at *Erix*, but neither with fit Mariners nor stout Fellows, as soon appear'd. For *Catullus* the Consul having well exercised his Men in rowing, he lightned his Gallies, and stored all of them with choice Land Souldiers, which *Hanno* was so deficient in, that at the first Encounter he had fifty stem'd, seventy taken, and ten thousand made Prisoners. *Carthage* thus utterly discourag'd, sends to *Amilcar*, referring it wholly to his Wisdom what to do, who considering the present necessity, sent to *Lucatius* to treat of Peace, who, upon the same consideration of *Romes* present Poverty, agreed on Conditions, which were sent to *Rome*, who sent Commissioners to conclude the Peace. *Carthage* is expell'd out of *Sicily*, restores Prisoners, and payed three thousand two hundred Talents in Twenty Years.

## C H A P. II.

*What pass'd between the First and Second  
Punick Wars.*

§. i. **T**H E *Carthaginians* thus quit of *Sicily* and the Islands about it, have now leisure to think how to help themselves in a following War, rather than to be content with the present Peace; for that the Conquerors give and the Conquered receive Laws. But *Rome* forgot in this Affair what had been answered a Senator, demanding what Peace *Rome* may hope for, or be assured of, if they quitted the present Advantage over them? It was Answered, *if the Peace you give us be good and faithful, it will hold; if it be ill, it will not.* The Senate approved the Answer as manly and free; for who will believe that any People will endure an over-hard Condition longer than Necessity compells. They therefore grossly flatter themselves, to think that the *Carthaginians*, inferior neither in Power or Pride, will sit down with loss and dishonour any longer than they are deprived of the means and opportunity of Revenge. But when the Army of the *Carthaginians* was to be transported home, which *Amilcar* committed to *Gesco*, who considering the great Sums *Carthage* did owe the Souldiers, more than the City was able to pay, they sent them over in smal Numbers, to be dispatched and sent away before the Arrival of others of their Fellows. The Governors on the contrary put them off, 'till all were come; and to avoid the disorders of such lawless Guest, sent them to *Sicca* to prevent their coming to *Carthage*. Then *Hannō* is sent to persuade them to be content with part of their Pay, considering the Poverty of the City. They which had expected the uttermost Farthing with some donative, hearing this, are enraged, and resolving to demand their due nearer home, remove to *Tunis*, not far from *Carthage*, which

which now began to see her Errours against that old Rule,

*Have special care that valiant Poverty,  
Be not oppress'd with too great Injury.*

Many other Errours, besides the first gathering together so many in Arms whom they went to wrong, were committed, as thrusting out their Wives and Children, who might have been Hostages, and to send Senators, daily promising to satisfy all demands. By these shiftings, the Souldiers perceive the City's fear, and thereupon raise other demands besides Pay. The Commotion increased, and they are requested to refer all to any that had commanded in *Sicily*; and they chose *Gesco*, who had made a quiet end but for two seditious Persons, *Spendius* and *Matbo*, who prevail with the *African* Souldiers, putting all in uproar; neither could *Gesco's*, offering to pay the whole stipend, pacify them, who now seek a Quarrel rather than Money. They therefore chose *Spendius* and *Matbo* Captains, and upon further Speech which *Gesco* made, which discontented them, they cast him and those that came with him into Bonds, and lay violent Hands upon the Treasure he brought for them. *Matbo* and *Spendius* send Embassadors to solicit all *Africk*, easily stirred up against *Carthage*, which now must hear of their Oppressions, in exacting half their Corn, Tribute, and were extreme in punishing small Offences: For Adversity hath been told of her Errors. Now all that are able fly to Arms, and the very Women bring forth their Jewels, so that besides seventy Thousand *Africans* which came in, their Treasure vastly encreased.

§. 2. Tyranny must use the help of Mercenaries, which commonly are as false, as the War against Tyrants is Cruel. Tyranny is a violent Form of Government; respecting the Commanders pleasure, and not the good of Subjects. Violent it is, seeing no Man can yield willing Obedience, where his Life and Well-

fare is not regarded. Tyrants which are most Cruel seem mild sometimes to some for their own advantage; but in large Dominions, where they cannot take such particular knowledge of Men, he who cannot endure the face of one so honest, as will put him in mind of moderation, will not bound his desires. The sweetness of Oppression from a few, inflames his appetite to spare none, seeing there is no cause to respect one more than other; and Covetousness is never satisfied. Having squeez'd from all, yet believing every one could have spared more, and he knows many pretend want without cause; and therefore deviseth new tricks of Robbery, which please him as much as the gain, devouring the recreation of his Spirit: He knows he is hated for it, and therefore seeks to turn hatred into fear, by cruelty against the suspected, whether justly or no, so that the Conspirator can be no more fearful of his Tyranny than the Innocent. Wherefore thinking upon his own security, he must disarm all, fortify himself in some strong place, and take a guard of lusty Souldiers, not of Subjects, lest any one grow to the feeling of the common misery; but of Strangers, which neither have Wealth nor Credit at home. To make these his own, they shall be permitted to do as he doth, to Rob, Ravish, Murder, and satisfy their own Appetites.

§. 3. *Carthage* calls us back to proceed with her Mercenaries in Arms against her, at the Siege of *Utica* and *Hippagreta*, seated on the Western Haven of *Carthage*, the rest of their Forces encamped at *Tunis*. *Hanno* is sent with power against them from *Carthage*; whose sudden coming made them forsake their Tents, to flye to a rough high ground to avoid his Hundred Elephants; but perceiving he was entered the City, they return, force his Camp with great slaughter, took his Provision, and possessed all Passages from *Carthage*. The *Carthaginians* upon this loss send *Amilcar* with Ten Thousand Men and Seventy

Venty Elephants more, whose Passage over the Bridge of *Macra* or *Bagradas* the Mercenaries having taken by *Hanno's* oversight, *Amilcar* was forc'd to take his opportunity formerly observed by him, when the Rivers mouth us'd to be stop'd with Sand and Gravel, and so pass'd over, to the Enemies amazement, which yet took heart by the coming of Fifteen Thousand Men from *Utica*, besides Ten Thousand which guarded the Bridge. Their Army now far exceeded his; they wait their advantage, but with some disorder, which *Amilcar* espying, made haste in his March as if he had fled, which drew the Enemy to follow confusedly, as to a Victory; but by his wheeling about upon them Six Thousand of them were slain, and Two Thousand taken. After this, *Narvasus* who led Two Thousand *Numidian* Horse, sent to the Mercenaries, and came over to *Amilcar*, as being a Man of Honour; with whose assistance *Amilcar* set upon *Spendius*, and slew Ten Thousand, and took Four Thousand Prisoners, whom he kindly treated. *Matbo*, *Spendius*, and other Leaders, to prevent the falling away of their Men by allurements of *Amilcar's* lenity to such, procure a general consent to put *Gesco* and his Fellows to death, so to make them odious to *Carthage*; and decree further to kill all *Carthaginian* Prisoners; which execrable fury and desperation, was like the Council of *Achitophel*. *Utica* and *Hippagreta* now fall from *Carthage*, and slew their Garrison, so that *Hanno* comes to joy with *Amilcar*, but by reason of the animosity between them, the common Cause is little promoted; so by judgment of the Army *Hanno* was sent home, and *Hannibal* succeeded him.

The Mercenaries with Fifty Thousand Men are come near *Carthage*, but too weak to assault it or famish it, having the Sea open, by which it received Succour from *Syracuse*, and *Rome* made overtures of like assistance. *Amilcar* is at their backs, keeping them  
in;



in; and when they durst not leave their higher ground for fear of *Amilcar's* Elephants, and *Narvasus's* Horses, *Amilcar* to prevent what Desperation might put them to, shut them up with Trench and Rampart; so while they expect aid from *Matbo* at *Tunis*, Famine forced them to eat their Prisoners, and then one another. In this extremity they force *Spendius* and Two others to go to *Amilcar* to seek Peace, which was granted, upon condition he shall chuse any Ten, and the rest to depart in their Shirts. *Amilcar* chose *Spendius*, and the two with him, and with his Army goeth to chuse the rest; which the Mercenaries thinking to be to assault them, ran the two Armies in confusion, and were all slain to the number of Four Thousand. *Amilcar* proceeds to *Tunis*, in the Siege whereof *Hannibal* is taken by *Matbo*, and Crucified as *Spendius* had been; upon which loss, *Hanno* is sent upon a feigned reconciliation with *Amilcar*, which shortly after overthrew *Matbo*, and ended that War of two Years and four Months:

§. 4. *Carthage* being endangered by her *Sicilian Mercenaries* at home, was also troubled with Mercenaries in *Sardinia*, which murdered the Governour; against whom another *Hanno* was sent, with as many Mercenaries as *Carthage* could spare; who also slew *Hanno*, and joyned with the first, and expelled all the *Carthaginians*. Then looking to succeed in Command of the Island, the Inhabitants withstood them, and expelled them; neither would the *Romans*, invited by them, undertake it; as they likewise refused to accept *Utica* offering it self. This might have served for an example of Roman Faith to Posterity, if they had not thrust themselves into it after *Carthage* had ended her home Wars, and prepared for *Sardinia*, which the *Romans* pretending to be against *Rome* it self, made the Quarrel to proclaim War;

War ; which forced *Carthage* in her present weakness to renounce her Right in *Sardinia*.

§. 5. *Carthage* having found her own Punick Faith and Dealing at the hands of *Rome*, learned how necessary it was to make her self strong, or resolve to submit to *Rome* ; and because the *Roman* jealousy forbade them to attempt any thing in the Midland-Sea, they resolve upon an Expedition to *Spain*, which they commit to *Amilcar*, who in Nine Years subdued most of the Country, and was then slain in Battle with the People which then inhabited *Portugal*. *Asdrubal* his Son-in-Law succeeded, enlarged their Dominions, and built *Carthagena* in the Kingdom of *Granado*. *Rome* grew jealous, but knows not how to ground a quarrel, having no acquaintance in *Spain*. They send to *Asdrubal*, requiring him not to pass over *Iberus*, hoping his Resolute Spirit would give them a ground to work upon, but are deceived, by his appearance to conform to their will. The *Saguntines* on the South of *Iberus* perceiving how *Carthage* gave way to *Rome*, entred Confederation with her ; which the *Carthaginians*, now grown strong, thought to be an ill example, and to their prejudice, and remembering old injuries, prepare against the *Saguntines*.

§. 6. *Greece* during the first Punick War after *Pyrrhus's* Death, had somewhat recover'd her Liberty through the dissensions in *Macedon*, which after *Pyrrhus*, was established in *Antigonus* the Son of *Demetrius*, and his Issue, as *Egypt* was in *Ptolomy's*, and *Asia* and *Syria* in *Seleucus*. *Antigonus* being after *Pyrrhus* driven out by *Alexander* the Son of *Pyrrhus*, was restored by his own Son *Demetrius*, who also expelled *Alexander* the *Epirot* out of *Epirus*. *Demetrius* also got his Father possession of the Citadel of *Corinth*, which was the entrance by Land into *Peloponnesus*. *Demetrius* succeeded *Antigonus* in *Macedon* Ten Years, and left *Philip* a young Son, his Uncle *Antigonus*

*Antigonus* being Protector, who held it for life, and by the dissentions of *Greece* got no less Authority therein than old *Philip* had done by the same means. The *Achaians* in his time were grown the most powerful People of *Greece*, unto whom many other Cities united themselves, by means of *Aratus* a *Sicyonian*, who having freed *Sicyon* from the Tyrant which held it, for fear of *Antigonus*, entred the League. He also surprized the Citadel of *Corinth*, and the *Magarians* fell from him, and joyned with *Achaia*, as did other States. *Aratus* freed *Argus*, *Megapons*, and *Hermion* from their Tyrants, and by Money gain'd the Captains of the Garrison in *Athens*. Now also the *Ætolians* grew powerful, but after Devastations made in *Peloponnesus*, they were glad to beg assistance of *Achaia* against *Demetrius*, yet ungratefully they sought to set the *Lacedemonians* against them, and drew in *Antigonus*. *Lacedemon* at that time was in a weak Condition, but by *Cleomenes* one of their Kings, was raised to such hopes, that he was so bold as to claim the Principality of *Greece*. *Aratus* seeing the danger of *Achaia* by the *Lacedemonians* rising, which he knew not how to stop, used means to *Antigonus*, giving him hopes of the *Achaians* submitting to him. But it had been more honourable if *Aratus* had ended the War, withdrawing *Achaia* to yield to *Cleomenes*, seeing he had so freed his Country of further trouble, and the *Macedonian* Command. But as disdain at the *Lacedemonians* rising over them carried them to *Antigonus*, so *Aratus* that wrought it, lost his Honour and Life by the *Macedonians*, who might have been Fellows, with *Cleomenes*, with whom *Ptolomy* joyned, and left the *Achaians*, with whom he had been in League. After this, *Cleomenes* gave them such an overthrow, that they sought Peace, which was willingly yielded upon fair Conditions, that *Lacedemon* should lead in the Wars, and will restore all Persons and Places taken. *Aratus* opposed this  
all

all he could, so that *Cleomenes* proceeded with his War, and many Cities became his; whereupon *Aratus* hasteneth *Antigonus*, who promiseth help, if he may be put in possession of the *Corinthian* Citadel, which *Aratus* promised, and sent his Son for Hostage. The *Corinthians* importune *Cleomenes* to prevent this, which he sought to do by all fair offers to *Aratus*, which he rejected, surrounding it with Trenches, but all in vain, for upon the danger of losing *Argos*, *Cleomenes* went to rescue his Garrison there, and in the mean time *Corinth* yielded to *Antigonus*, who following *Cleomenes*, disappointed him at *Argos* also, and after took in many other Places, so that *Sparta* shortly lost all again to *Antigonus*, whom *Aratus* honoured even as a God, offering Sacrifice to him at his being at *Sicyon*, which Example the other Cities of *Achaia* followed. For though *Cleomenes* performed many brave Services, and put many Affronts upon *Antigonus*, yet at length in a Battel at *Selasia* he was overthrown, and all his Forces broken, and himself returning to *Sparta*, persuaded the little remainder to yield to *Antigonus*, and so departed from them, embarking for *Egypt*, where *Ptolomy* lovingly entertain'd him. Thus ended the Glory of *Lacedemon*, which as a Light ready to go out, had with a great, but no long blaze, shined more brightly of late than in some Ages past; and *Cleomenes* a generous Prince, but his Son *Leonias*, who had wretchedly brought worthy King *Agis* his Fellow, with his Mother and Grandmother unto a bloody end, slew himself in *Egypt*, and had his own Wife and Grand Children murdered by the vicious young Prince *Ptolomy Philopater*. *Antigonus* after this entred *Sparta*, whereinto the force of the Enemies could never make way before, where he kindly treated the Citizens, and left them to their own Laws; but he could not stay, the *Illyrians* wasting *Macedon*, whom he overcame; but by straining a Vein died soon after. Philip the  
Son

Son of *Demetrius*, a Boy succeeded in *Macedon*, as did *Antiochus* the Great in *Asia*, and *Ptolomy Philopater* in *Egypt*, who was young also, &c.

§. 7. *Rome* subdued *Sardinia*, and *Corfica*, and the *Illyrians*, while *Carthage* is Conquering *Spain*. The *Illyrians* Inhabited the Country now called *Slavonia*, whom *Demetrius* King of *Macedon* hired to rescue the *Macedonians* so distressed by the *Aetolians*, yet strive for dividing the Booty before the Town was won, as did the *French* at *Poitiers*, and *Agin-Court*. But the *Illyrians* ended the Controversie, slew many, and took more, and divided their Baggage. The *Illyrians* proud of worsting the stoutest of the *Greeks*, Tute their Queen gave them liberty to rob at Sea whom they could, Friend or Foe, and sent an Army by Sea and Land, which invaded *Epirus*, and took *Phanice* by the Treachery of Eight Hundred *Gauls* entertain'd there, being driven out of *Sicily* by the *Romans* for the like Treachery. Lying here, they made prize of many *Italian* Merchants, and being called home take a Ransom of the *Epirots* for the Town and Prisoners, and returned home. *Rome* sent to *Tenta* requiring satisfaction for the *Italian* Merchants; but she refused, and answered, Kings use not to forbid their Subjects to get by Sea what they can. And when one of the *Roman* Ambassadors replied, That their manner was to revenge such private injuries, and would teach her to reform her Kingly manner, without all regard of the common Law of Nations, she slew him. The *Romans* to revenge this injury, who can take no satisfaction but with the Sword, sent an Army by Sea, and another by Land. Touching the Law of Nations concerning Ambassadors, it seems grounded on this; that seeing without Mediation there would never be an end of War, it was thought equal to all Nations by light of Nature, that Ambassadors should pass safely between Enemies; yet if any State lay hand upon their  
Enemies

Enemies Embassador not sent to them, but to sollicite a third Nation against them ; or shall practise against the Person of the Prince, to whom he is sent, this Law will fail him. *Teuta* sends out a great Fleet, Commanded by *Demetrius Pharus*, of which, part took *Corcyra*, an Island in the *Adriatique*, the other Besieged *Dyrracticum*, when the Queen called home *Demetrius*, I know not why ; but so as he chose rather to yield *Corcyra* to the Roman Consul, and the *Illyrian* Garrison, and went with him to *Appolonia*, not far off, which *Pintus* calls *Sissopolis* ; where the other Consul, with Land Forces, met, and went to *Durazzo* and rais'd the Siege. From thence they enter *Illyrium*, and put the Queen to flight to *Rison* and prosecute the War, force her to seek for Peace, to quit the better part of *Illyrium*, which they commit to *Demetrius*, and to pay Tribute for the rest to *Rome*.

§. 8. *Rome* took the next Arms against the *Gauls* in *Lumbardy*, a fierce unadvised People ; more then Men at the first onset, but less than Women after ; by whom *Italy* had many Alarms, but few Wars ; especially when *Rome* had to do with other great Enemies, as *Pyrrhus* or *Carthage*, when they might have said little to it. The *Romans*, three Years before *Pyrrhus* had set upon the *Gauls* at home, upon a slaughter in the *Senones*, a Tribe of *Gauls* made of *Lucius Cæcilus* and his Army at *Arretium* in *Hetruria*, and had expelled the *Senones* and placed a Colony of *Romans*. This made all the Tribes of the *Gauls*, with those which dwelt on both sides of the *Alps*, to enter into League, to prevent their own expulsion ; the *Insubrians* Inhabited the Dutchy of *Milan*, &c. who also hired the *Gessates* on *Rodanus*, and made an Army of fifty Thousand Foot, and twenty Thousand Horse, all choice Men, besides the *Seno-Galli* before expelled. The *Cenonians* and *Venetians* adhere to *Rome*, and which, upon that occasion, caused a view of



of all their own and Allies Forces to be taken, set down by *Polybius*, where may be seen the Power of *Rome* in those days ; Seven hundred Thousand Foot, and seventy Thousand Horse : But all Heads are not fit for Helmets. The one Consul with his part of the Army, which was four Legions, and thirty thousand Foot of the Allies, and two thousand Horse, met them in *Tuscany*, where, by a plain stratagem of shew, to flag the Gauls, they slew six thousand ; but upon the coming of *Lucius Emilius* the other Consul, they resolve upon Retreats. This had been Advantagious before the Enemy had been in Sight, but extreme dangerous in head of the Enemy, and all in Fear ; as the *French* found at *Naples*, and the *Gauls* now, who being follow'd by one Consul, and met by another ; is forced and lost forty thousand and their Courage, and in a short time all they had in *Italy*. Thus the *Romans* spent twenty Three Years Peace with *Carthage*.

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### C H A P. III.

#### *Of the Second Punick War.*

§. 1. **H** *Annibal* about twenty six Years old, chosen General of the *Carthaginian* Forces in *Spain*, is envied by *Hanno* and his Party, neither being able to Tax the Virtue of their Enemies, nor recommend themselves by any Service to the Common-Wealth ; except in dissuading from War, and cautious Advice not to provoke the *Romans*. But the Senate and People, who knew the *Romans* Oath was no Security to *Carthage*, unless she would become their Subject, did the more highly esteem him, as *Amilcar* his Father who had saved them. Knowing therefore the Peace continu'd but 'till *Rome* could find Advantage, they wished the beginning of the War,

War rather while their State was in good Condition, than to stay 'till being fallen into distress, the Enemy should begin it. *Hannibal* well understood this, as also the advantage in getting the start, and therefore thought long 'till he was dealing with them; before they should have notice of his purpose, which could not be conceal'd if once he came to Action; besides the hinderance by slow and timorous proceeding therein. Before therefore he would provoke the *Romans* by attempting *Saguntum*, he wisely ended the Conquest of all that lay between, as the *Olcades* near *Tagus*, and *Vaccas* in Old *Castile*, where they took *Salamanca*, and *Arbucala*. But the Spring following, all that had escaped, joyning with the *Toletans*, to the number of One Hundred Thousand able Men, stayed *Hannibal* on the Banks of *Tagus*, which runneth by *Lysbourn*, supposing his accusom'd Courage would now neglect discretion, as he seem'd to do at other times. But he that is as a Chrystal for every Eye to see through, makes himself an Ass for every Man to ride or drive; whereas wise and honest Men, in that which is Just and Virtuous, are like Coffers with double Bottoms, which shew not all at once. Before he was General, he was of all Men the most venturous, which doth not always become a General; and therefore he now dissembles Fear, and draweth back from the River, as fearing to ford it, by that means to draw his Enemies into it. But when he saw them pushing disorderly into the swift Stream, he turned his Camels to entertain their Landing, and pressing in with his Horse above and beneath upon them, made a great slaughter, which amazed the *Spaniards* on that side the River of *Iberus*. The *Saguntines* post their Ambassadors to *Rome*, who proceed *Roman* like, with deliberation, sending Ambassadors to and fro, while *Hannibal* preparerth, and found out also a pretence like that which the *Romans* made use of with the *Mamertines*, for the *Turdetani*

injured by the *Saguntines*, implored his help. The *Romans* were as glad of the Quarrel, but were not yet ready, and therefore temporize till they could raise an Army to remove the Seat of War to *Saguntum*. In the mean time *Demetrius Pharius* whom the *Romans* had made their *Illyrian* King, rebelled; against whom *Emilius* was sent, but before his Landing in *Illyria*, *Hannibal* sat down before *Saguntum*; where by a Sallie made by the Citizens, he was dangerously wounded, but before it was long he put them all to the Sword; many shut themselves in their Houses, and then fired them. \* *Rome* storms at the News, and will be revenged. She sends to *Carthage* to know whether *Hannibal* had their allowance; which question *Carthage* calls insolent, and gives them an impertinent answer; forgetting, as *Polybius* thinks, to charge *Rome* with breach of Oath in taking *Sardinia* from them: But in the end both sides resolve upon War, as that which both desire. This is plain dealing, and no wrangling about breach of Covenants, which they only stand about, who are unwilling to fight. For Kings understand the obligation of a Treaty by the Condition of their own advantage, and commonly the best advised begin with the Sword, and then with the Trumpet, as the *Arrogons* with the *French* in *Naples*, and *Philip* the Second of *Spain* with *England*, taking all our Ships in his Ports. *Hannibal* besides the forwardness of *Carthage*, had also been sworn by his Father to pursue *Rome* with immortal hatred, being but Nine Years old, which I doubt not but some Kings not at peace with us, were charged with by their Predecessors, to declare themselves our Enemies when their Coffers were full.

§. 2. *Hannibal* upon this resolves to visit *Rome*, instructing *Asdrubal* his Brother about the Government of *Spain*; and sends as many Troops of Spaniards into *Africa*, as there were *Africans* in *Spain*,  
to

to be Pledges each Nation for other, viz. Thirteen Thousand Eight Hundred and Fifty Foot, and One Thousand Two Hundred Horse, with Four Thousand young Men of Quality out of the best Cities; to be Garrison'd in *Carthage*, and with his Brother he left Fifty Seven Gallies, Twelve Thousand *Africans*, and of other Foreigners Two Thousand, and Twenty One Elephants. Then he sends to the *Pirene* Mountaineers and *Gauls* for a quiet passage, and in the Spring passeth over *Iberus* Ninety Thousand Foot, and Twelve Thousand Horse, with which he Conquer'd *Spain* on the East of that River, and left one *Hanno* with Ten Thousand Foot, and One Thousand Horse to Govern it. At the Borders he dismissed the *Spaniards* that desired it, and so with Fifty Thousand Foot, and Nine Thousand Horse, he entred *Gaul*, and by fair words and gifts passed to *Rhodanus*, where the *Vivaretz* to be rid of them gave way and directed him; yet he was put to some trouble on the other side, and in passing over his Elephants on Boughs of Trees covered with Turffs, and towed over. Then the *Cisalpine Gauls* in *Piemont* and *Milan*, lately revolted from *Rome*, and came over to him, and gave him Guides over the *Alps*; yet was he exceedingly molested by the *Savoards*, and put to loss both of Carriages and Men, besides Fifteen Days tedious March over the Mountains in the beginning of Winter.

§. 3. The *Cisalpine Gauls* before *Hannibal's* coming had revolted from *Rome*, and besieged the *Roman Commissioners* in *Modena*, when they could not force *Cremona* and *Placentia*, two *Roman Colonies*; but seeming weary, and desirous of Peace, *Rome* sent Ambassadors, whom they detain. *Manlius* the *Prætor*, who lay in those parts with an Army, coming to relieve the Besieged, is overthrown by the *Gauls* Ambush in a Wood, and *Atilius* his fellow *Prætor* sent with another supply was beaten, &c. *Rome* not dream-

dreaming that the *Carthaginians* after so many indignities slavishly endured, would grow so brave as to look into *Italy*, had sent *Titus Sempronius*, one of their Consuls, with an Army, and Two Hundred and Sixty *Quinqueremes* into *Africk*, and *P. Cornelius Scipio* the other Consul, with an Army into *Spain*, hoping to find *Hannibal* there. But he hearing at *Massilia* that *Hannibal* was past over *Rhodanus*, sent his Brother *Curius Cornelius Scipio* with the greatest part of the Forces to try *Asdrubal*; and himself with some choice Men hastened after *Hannibal* by Sea to *Pisa*, and so to *Lumbardy*, where he gathered together the broken Troops of the beaten Prætor.

S. 4. *Hannibal* after Five Months tedious Journey, and having past the *Alps*, hath but Twenty Thousand Foot and Six Hundred Horse left of those he muster'd at *Rhodanus*, as the Monument he raised in *Juno's* Temple witnesseth, besides the *Gauls*, *Lycurgians*, &c. lately joyned. In *Piemont* he forced the City *Turine*, which had refused his Alliance, which drew many *Gauls* and others to joyn with him, and prepared others which yet held off, hearing of the Consul *Scipio's* coming; which wavering made both Generals to hasten the Trial. *Ticinum* was the place where they exhort their Armies, and where *Hannibal* set before his "the desperate sight of his Savoy Captives which he had used so miserably, that "he who was slain by his Fellow thought he succeed- "ed well, though he which overcame had Liberty, "with an Horse and Mony. This he shewed his "Souldiers was their case, whose Life without Vi- "ctory will be a bondage worse than Death, but "with Victory will be well rewarded. *Scipio* encouraged his Men by the Victories of their Ancestors even over the *Carthaginians*; that these were but a declining Troop of Rebels, feeble by hard travel, and many wants. In the Battle *Scipio* was dangerously wounded, and left in the place, if his Son (after Sir-  
named

named *Africanus* had not brought him off. The Consul seeing his Horsemen beaten, and the rest discouraged, made his retreat to *Placentia*. *Hannibal* after two Days got over *Ticinum*, and presented himself before *Placentia*, but no Man looks out; whereupon the Consul's *Gauls* fell from him to *Hannibal*, who sent them home with kind usage, the better to persuade their Nation to confederacy. The Consul steals away in the Night, but had been overtaken by the *Numidian* Horsemen, if they had not stayed to plunder his Camp, while he recovered the Bank of *Trebia*, where he fortified himself, expecting his Fellow Consul. The *Gauls* come over daily to *Hannibal*, who is in want of Victuals, but relieved himself by taking *Chastidium*, in which all the Roman Store and Ammunition lay, which was betrayed to him. Rome hearing of these Disasters, will revenge it by *Sempronius* the other Consul, with his Armies at *Ariminum*, which being brought to *Trebia*, where *Scipio* lay of his Wounds, *Sempronius* will have the honour of the day before the other recovers, or his Office now almost out should expire; neither can he be dissuaded. *Hannibal* by the *Gauls* in their Camp understanding it, conceal'd his Brother *Mago* within an Ambush in a low place overgrown with Reeds, who pressing the Enemy in the Reer, while the other charged them in Front and Flank, Twenty Six Thousand of the *Romans* were slain. *Sempronius* erred; First, Fighting in a Champion Country, to the advantage of *Hannibal's* Elephants. Secondly, in not discovering the Ground. Thirdly, In leading his weary hungry Men through the River, immediately to fight with fresh and well-fed Men.

§. 5. Winter is wellcome to the beaten *Romans*, who kept themselves warm in *Cremona* and *Placentia*, whom yet *Hannibal* kept waking, &c. The *Lyguriens* joyn with *Hannibal*, and put into his hand two Roman *Quæstors*, or *Treasurers*, two Colonels;



and five Sons of the Senators, of which he kept the *Romans* in miserable Bondage, but sent home their followers. Having wearied those *Gauls* where he wintred, when the Year was well advanc'd he pass'd the *Appenine* Mountains with such difficulty, that he chose to take through the *Fenns*, in which he lost his Elephants, and the use of one Eye with the severity of his March, and so came to *Arctium*, where wasting all the Countries, about Sixteen of which he set on fire just by *Flaminius* the Consul, an hot-headed popular Orator, who intending to quench it with *Carthaginian* Blood, fell unadvisedly into *Hannibal's* Troops, between *Cortona*, and the Lake *Trasamene*, where he and Fifteen Thousand of the *Romans* were slain, and Six Thousand escaped to the Mountains; where being discover'd, they stay'd not, but yet were overtaken by *Mabarbal*, to whom they yielded upon promise of Liberty, which Condition *Hannibal* would not allow, being made without him; a trick learned of the *Romans* to break Covenants. Now he had Fifteen Thousand *Italian* Prisoners, of which the *Romans* he kept to hard meats, but freed the rest, in hopes to make the *Italians* his Allies; but an ancient Reputation is not so soon lost. *Servilius* the other Consul not knowing what was done, sent *Centronius* with Four Thousand Men to encrease the Army; but *Mabarbal* intercepted them, slew half, and the rest yielded, the News whereof made *Servilius* hasten to the defence of *Rome*. Thus we discern the fruits of popular Jealousie in changing the Commanders in War yearly, which endangereth the growth of the Empire. For the best Wit in the World cannot inform it self in the compass of one year of all the good helps requisite to the prosecution of War to the best effect, as *Cesar* did in *Gaul* by Ten Years continuance.

§. 6. *Rome* amazed at this success, and the imminent danger, flye to an old Remedy long out of use,  
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and create a Dictator, whose Office was above a Consul, and scarcely subject to any controul. The People as having Supream Authority, chose *Fabius Maximus*, the best Man of War in the City, who chose *M. Minutius Rufus* Master of the Horse, which is as his Lieutenant. *Fabius* began with Reformation in Religion, a commendable beginning if the Religion had been good. The *Sybil's* Books were herein consulted, which directed Vows to *Mars*, a Sacrifice to *Jupiter*, and a Temple to *Venus*, which Trumperies prove the Books written by an ill Spirit. *Fabius* sets out with four Legions, and received *Servilius's* Army, and sent him to Sea to pursue the *Carthaginian* Fleet, which had intercepted the Supply sent to *Scipio* in *Spain*. *Hannibal* in the mean time refreshed his Men, armed the *Africans* after the *Roman* manner, and so Coasted toward *Apulia*, not to take any City by long Siege, which breaks the force of a great Army; but seeking to weaken the *Romans* reputation, desired to be Master of the Field, which would soon open the Gates of Cities. Therefore he presented *Fabius* Battel as soon as he saw him, but he would not bite; knowing the difference between old Victorious Souldiers and Novices, whom he would acquaint with dangers, and to look upon the Lyon afar off, before they set foot upon his Tail. *Minutius* had a contrary disposition, fiery, like *Flaminius*, taxing *Fabius* with Cowardise; but that moved not this well-advised Commander, who knew the danger of pursuing misfortune, which wasteth it self by Suffering, sooner than by Opposition. It is the Invading Army that desires Battel, and *Hannibal's* was also Victorious, therefore *Fabius* suffered him to fall upon the Rich Territory of *Campania*, himself keeping the Hills, being much weaker in Horse. But Winter drawing on, *Hannibal* cannot stay in the wasted Country, and could not get into a fresh, but must pass by the Dictator, who presumed he now

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had him fast, but was deceived; for *Hannibal* in a dark Night tying Faggots to the Horns of Two Thousand Kine, and setting them on fire, drove them over the Hills; which terrible sight caus'd *Fabius* to keep his Trenches, lest he should be circumvented, so *Hannibal* pass'd by. *Fabius* is call'd home about some matter of Religion, leaving the Army with *Minutius*, yet with peremptory Charge not to fight; but *Minutius* finding the Army of one mind, resolv'd to fight, though it were death to transgress the Dictator's Charge. His Success in the Encounter was good, having taken such advantage that he dared *Hannibal* in his Camp, and came off with the better. The Army applauds *Minutius*, but the People of *Rome* more, and by motion of *Metellus* a Tribune, seconded by *Terentius Varro* a Popular Fellow, Enemy to the Nobility, and who had been Prætor the last year, *Minutius* is joyn'd in equal Authority with *Fabius*: When they met *Fabius* divided the Army with *Minutius* by Lot, which the other likes not so well as to Command the whole by Course, but took his Lot, and incamped a mile and a half from the Dictator, as desirous to have occasion to Fight, as *Fabius* to the contrary. *Hannibal* design'd to try *Minutius*'s Courage the next day, and in the Night conceal'd an Ambush of Horse and Foot in spacious Caves in the Vallie, and early in the Morning gave occasion to *Minutius* like the former, which he gladly took, but succeeded worse, and had lost all, if *Fabius* had not come to rescue him.

S. 7. *Fabius* is commended by the principal Citizens; but the inferiour sort cry out against his cold protracting the War, doing nothing of Consequence all his year. *Terentius Varro* took advantage to put in for the Consulship, which far exceeded his own worth, without the favour of the Multitude, which supply all his wants, especially having *Bibulus Herennius* a Kinsman, Tribune of the People, who by his Place

Place might speak what he pleas'd to assist him. This bold Orator inveighed against the Nobility, as the Causes which drew *Hannibal* into *Italy*, who now could not be expelled without a *Plebeian* Consul. The Fathers labour to hinder this, first by choice of a Dictator, which held not; and by an *Inter-Regnum*, which was a Government of Ten of the Fathers for Five Days; in which the heat of the Multitude might be assuaged, and all begin again; but after five Days no other but *Terentius* will be heard of; so that to bridle this violent Person, *Lucius Paulus* *Emilius* a Worthy Honourable Man is chosen the second Consul, and a great levy of Men, which made up the Army under the old Consuls Eighty Thousand Foot, and Six Thousand Horse. While this preparation and other businesses are ordering at *Rome*, *Hannibal* who Wintred at *Geryon* in *Apulia*, took the Castle of *Canne*, where much of the *Roman* Provision lay, but *Servilius* the old Consul could do nothing 'till the new came. At their departing, *Fabius* gravely exhorted *Emilius* not only to play the Man against the *Carthaginians*, but also in bridling the rashness of his Collegue; who answer'd, He would do his utmost for his Country, but would rather adventure upon the Enemies Sword, than the Citizens malice.

§. 8. *Emilius* with his Collegue being come to the Camp, took occasion to encourage the Souldiers by the Consideration of old Victories against the *Carthaginians*, and other more warlike Nations, the present great numbers, even all that *Rome* could make. *Hannibal's* Success was by Slight, not Valour; and they saw how destitute he was of the helps they had. They conceive all this, and the happiness of following such a Leader as they knew him to be; but mistook him, as if they should lose the Patience of waiting a Convenient Season, and only presume upon their advantage. But indeed there hapned an inconvenience, than which few are more dangerous, when they consider not the dis-  
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sention of their Chief Commanders, while *Varro* upbraideth *Emilius's* Advise to decline such an Opportunity, to favour too much of *Q. Fabius*; and *Varro's* haſt by *Emilius* is compared to *Flaminium*. *Varro* in his Day of Command removed into the Plains choſe by *Hannibal*; *Emilius* the next Day intrencheth, and will not ſtir, and ſent part of the Army to the Eaſt of the River *Aufidus*, intrenching them. The want of ſkill in *Varro*, and his obſtinate Reſolution againſt his Fellow Conſuls prudent Counſel, was great in ſuffering the Roman Army to be drawn along by *Hannibal* to fight in a place of the Enemies moſt advantage for his Horſe, and in ranging his Army in form, good againſt Elephants, which the Enemy had not, but unprofitable againſt Horſe, in which the Enemies had the advantage. The Battle began by *Aſdrubal* upon *Emilius*, whoſe Roman Gentlemen were over-matched in number and Horſemanſhip by the boiſterous *Gauls* and *Spaniards*, who forced them to give back, ſo that *Emilius* put himſelf on foot among the Legions, while *Aſdrubal* purſued, and ſlew almoſt all his broken Troops; the *Equites* riding about him, who reſcued him, did alſo alight with him to help their diſtreſſed Foot, which *Hannibal* eſteemed a yielding. *Terentius Varro* his Colleague in the Left Wing, is troubled with *Hanno* or *Maharbal*, when Five Hundred *Numidian* Horſe came in and threw down their Arms in token of yielding, whom he order'd to reſt behind the Army 'till all were done. But theſe crafty Adventurers Arm'd under their Cloaths with ſhort Swords, ſpying their time, fell on the hindermoſt of the Romans to their great terrour, which, *Aſdrubal* having ſlain the Roman Troops, highly increas'd, by joyning with theſe *Numidians*, and ſo forced *Terentius* to truſt to his Horſes heels. The *Numidian* Light-Horſemen purſue him, while *Aſdrubal* with the *Gauls* and *Spaniſh* Horſe fall upon the backs of the Roman Foot, diſorder'd

disorder'd by *Hannibal*, who had environ'd them on three sides; they being in a manner surrounded, a miserable slaughter was made of them, wherein it is probable that *Amilius* dyed, and not that he got out wounded, as *Livy* reports; he was found with *Lentulus* in his flight, offering him his Horse, which he refused. All the *Roman* Army, except Four Thousand Foot and Two Thousand Horse, fell in this Slaughter with *Amilius*; as for *Terentius*, he escaped to *Venusia*, with Seventy Foot almost, and about Two Thousand became Prisoners to the *Numidians*. The *Roman* Camps were a while defended, but in the end yielded, Eight Thousand of which became Prisoners, though *Livy* tells us but of Three Thousand Foot, and Three Hundred Horse taken Prisoners. *Hannibal* lost but Five Thousand Five Hundred Foot, and Two Hundred Horse; and had he pursued his Victory, as *Mabarbal* persuaded, and forthwith marched to *Rome*, it is little doubted but the War had ended, as he was told, *He knew how to get, but not to use a Victory.*

§. *Hannibal* having plunder'd the *Roman* Camp, made head toward *Samnium*, where many Towns seemed to favour *Carthage*, of which *Cossa* opened to him, where he layed up his Baggage, and left *Mago* to take in other places, while himself hasted into *Campania*; where, as in all Cities of *Italy*, so especially there, the multitude generally affected him, for his sending home all their Citizens, whom he had taken with much Civility. This Fruitful Country of *Campania*, and *Capua* the Head, had design'd to open to him in *Fabius* the Dictator's days, if his nearness had not hindred it, which after the Victory at *Cannæ* was taken away; yet having Three Hundred principal Gentlemen serving at *Sicily* under the *Romans*, whom they desire to recover before they fall off, they sent Ambassadors to Consul *Terentius* to sound him, formerly offering their Service. But  
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he little bewailing the *Romans* misfortune, which had now lost all, said, *Campania* must now not help *Rome* only, but also make good the War against the *Carthaginians*. The *Campanians* hearing this of their Ambassadors, presently make a League with *Hannibal*, only *Decius Magius* opposed it to *Capua* where *Hannibal* came, and Condemned him as a Traytor; but to prevent the envy of his Execution, sent him to *Carthage*. Other Towns depending upon this, ran the same course; though the next Cities, as *Nola*, *Nuceria*, and *Naples* stood out for *Rome*, which yet was at this time in extream fear of *Hannibal's* coming, so that *Terentius* was called home to name a Dictator. At his coming it was wisely done to give a good welcome, to cover their fear, and prevent the lamentations of the multitude, which would have bred contempt of the Governours, and not out of Greatness of Spirit, as *Livy* would have it. *M. Junius* is named Dictator, and *T. Sempronius* Master of the Horse, who presently raised four Legions, and One Thousand Horse, being forced to press Boys. To these were added Eight Thousand sturdy Slaves, encouraged with promise of Liberty upon deserts; Men also in Debt, and others in danger of Death for Capital Offences, are freed, if they will serve in this War. To Arm these, they took down the Spoils of Enemies heretofore hung up in their Temples and Porches. About this time Ten Agents sent by the Prisoners to Treat with the Senate about their Redemption, came, with whom *Carbalo* is sent by *Hannibal* to sound their disposition to Peace, whom they will not see, neither will redeem their Prisoners; pretending their Folly in not escaping by flight as others did, but their wants was the true Cause; for when such as escaped came, they condemned them to serve in *Sicily*, till the War ended, because they had fled. The Dictator takes the

the Field with twenty five Thousand Men, with whom he spent his time in *Campania* I know not how, while *Hannibal* made many idle Journeys between *Nola* and *Naples*; but *Nola* was forc'd to call for *Marcellus* a *Priator*, with his Legion to hinder the Multitude from opening to *Hannibal*. Falling thus of *Nola* he got *Nucera* by composition; and returning to *Nola*, knowing the Affection of the Multitude, he sought to draw *Marcellus* out, but was out-witted by him. After this, hearing the Dictator was about *Casiline*, he went to seek him, not liking his being so near *Capua*, where he design'd to Winter; there he attempted *Casilines*, and won it by composition, and upon the Inhabitants departure, put in seven hundred *Carthaginians* for defence of the Campaign, and went to Winter at *Capua*.

S. 10. *Mago*, Son of *Amilcar*, is sent to *Carthage*, to make report of *Hannibal's* proceedings and Victories, and demand Supplies, which *Hanno*, his old Enemy hindred what he could; yet it was agreed to send him Forty Thousand *Numidians*, forty Elephants, and a great store of Silver; and in *Spain* to levy twenty thousand Foot and four Thousand Horse; which Aid was not so well compleated; for only the Elephants and some of the Money was sent. So *Asdrubal's* Journey out of *Spain* into *Italy* was much talked of, but not performed 'till many Years after, when *Rome* had recovered her self. Thus *Hanno's* contrivance to remove the War out of *Italy* into *Spain*, to force *Emporia* and expel the Romans, was but to oppose *Hannibal*, in retarding the Supply agreed upon, to which the sparing *Carthaginians* were easily perswaded, but repented it too late; not seeing now that the safety of *Carthage* and *Spain* lay upon the Success in *Italy*.

S. 11. The Roman Victories in *Spain* by *Scipio* against *Asdrubal*, reported by *Roman History* proved improbable; and the Actions of *Scipio* there briefly

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run over ; among other Arguments of improbability, that *Scipio* vanquish'd *Asdrubal* is that Objection of *Fabius*, cited and unanswer'd by *Livy* ; if *Asdrubal* were Vanquish'd, how could he invade *Italy* with more than sixty Thousand ? In running over the particular Actions of *Scipio* in *Spain*, I will not insist upon any that are uncertain. After *Curius Scipio* had done Wonders by Sea and Land, and taken in one hundred and twenty Estates, and driven *Asdrubal* into a Corner to hide himself ; and that the *Celtiberians* had slain fifteen Thousand, and taken four Thousand, *Publius Scipio* came in with Supplies to help his Brother. These again beat *Asdrubal* by Sea and Land ; so that he is forced to write to *Carthage* for Succours ; but without any he is commanded to lead his Army forth into *Italy*, which Journey he prepared for, by great Impositions upon the Spaniard, raising much Treasure. But he cannot so pass, for at *Ibera* the Romans beat him, take and pillage his Camp, and upon this event, all *Spain* falls off from him, so that he hath small hopes of safety in *Spain*, and much less of Travailing into *Italy*. Of these Exploits, Advertisements are sent to *Rome*, and Letters to the Senate, that they have neither Money, Apparel nor Bread for Fleet or Army ; so that for want they must leave the Province. These Contents of the Letters suit not well with the Advertisements of such Exploits ; and came unseasonably to *Rome*, scarce able, after the loss at *Cama*, to help it self at home. Yet forsooth, they are supplied, and again beat *Asdrubal* twice, tho' he had sixty Thousand Men, and with sixteen Thousand, slew forty six Thousand. But according to *Livy*, the next Year, tho' all *Spain* had been twice gotten from the *Carthaginians*, and that they lost so many thousands, and plunder'd of the Treasure gathered by *Asdrubal*, yet is he able to pursue *Publius Scipio*, and set down by him at *Mons Victoria*, and after removeth to *Illiturgis*, which he Besiegeth

siegeth, but is again beaten by *Curius Scipio*, who, with one Legion of five Thousand enters the Town, and slew the next day twelve Thousand *Carthaginians* more, and took three Thousand Prisoners; and at *Auriges* slew eight Thousand. After all this, the *Romans* take *Saguntum*, and destroy the *Turdetans*, which argueth the *Carthaginians* were too weak to disturb them, or rather, the *Romans* took it by surprize; for as the many Sieges made by the *Carthaginians*, argue them Masters of the Field, so the *Romans* consuming a whole Year after, in gaining the *Celtiberians*, and that by expresse Condition of a great Sum of Money, to make War against the *Carthaginians*; yet if we will believe it, these *Celtiberians* had some Years before given Hostages to *Scipio*. With the access of thirty Thousand *Celtiberians*, the two *Scipio's* seek out the so oft beaten *Carthaginians* (if all former Reports were true) not far off nor so broken, having three Armies led by *Asdrubal*, Son of *Amilcar*, *Mago*, and *Asdrubal* Son of *Gesco*; *Curius Scipio* undertakes the first; *Publius Scipio* makes haste to the other two, being Five Days March off, lest they should run away upon the Report of their Fellows overthrow. But *Publius Scipio*, with two parts of the *Roman Army*, is met with, and forced to keep his Trenches; and yet not safe in them, steals out by Night, leaving *Fontrius* his Lieutenant with a few to keep the Camp, while he hoped to intercept seven Thousand five hundred *Suessetans*, but being pursued by the *Numidian Horse*, was slain. His Brother, twenty seven days after, meeting with *Asdrubal*, is forsaken of his *Celtiberian Mercenaries*, after a violent Flight in which he is overtaken, lost his Life, some few escaping to *T. Fontrius*, if it may be believed, considering the plainness of the Country. After this, *L. Martius*, a *Roman Gentleman*, gathers together the scatter'd Souldiers, and some Companies out of Garrisons, making up a pretty Army, with which he wrought Wonders, by report

report of *Valerius Antias*, &c. *Martius* magnifieth his Service by News at *Rome*, and stileth himself *Propretor*, at which the Senate is offended, and send *Claudius Nero* with twelve thousand Foot, and one thousand one hundred Horse, where he found almost all the *Spanish* Friends fa'n off: But we must believe that he boldly advanced toward *Asdrubal*, Brother of *Hannibal*, and took him in such a streight, as that he offered to quit *Spain* if he might do it peaceably; yet was he called home, and *Publius*, Son of *Publius Scipio* sent *Pro-consul* into *Spain*. This *Publius Scipio* was a Man of a Noble Presence, singularly well Condition'd, especially in Temper, Conscience, Bounty, and all Virtues which procure Love. To pass by the several Accounts of this Man given by Historians; if this one were true, that in all *Rome* no Man was found which durst desire the place 'till this *Cornelius Scipio*, but that twenty four stood up at the same time, then were not the Wonders reported of *L. Martius* like to be true. This *Proconsul* with *Junius Sillanus* *Propretor*, lands at *Emporiae* with ten Thousand Foot and one Thousand Horse, and Marcheth to *Tarracon*, and as soon as Winter was ended, attempted *N. Carthage*, which he surprized, and therein many Hostages of *Spain*, which he kindly sent home, and so drew many to his Friendship. Yet *Asdrubal* stayed not his Journey to his Brother in *Italy*, leaving *Mago* and the other *Asdrubal* in *Spain*. The *Roman* Historians tell us, that *Scipio* beat him into *Italy*, with many incoherent relations of the *Spanish* Affairs.

§. 12. *Hannibal*, as we heard, after the Battle at *Cannæ* wintred at *Capua*, not attempting *Rome*, lest not carrying it without a long Siege, he should be forced, for want of Victuals, to rise; which might dishearten his Men and the States of *Italy* which had joined him. His expected Supplies from *Carthage* came all to a few Elephants, with some excuse for the rest,



rest, especially for want of a convenient Haven to Land in: Yet he took the Field, designing to gain some good Haven Town; to which end he sent *Hanno* to the *Lucans* but with ill success, losing Two Thousand Men, yet *Hammilco* with the *Locrians*, assisted with the *Brutians*, wan *Pretilia* by force, and *Cosentia*: *Crotan* was left them, and *Locri* yeilded, but *Rhegium* held out. *Rome* at this time was brought so low, that when the Messengers from *Petiliun* upon their Knees sought succour, the Senate willed them to provide for their own safety. At the same time their *Prætor Posthumus Atomus* with Twenty Five Thousand, was cut in pieces by the *Gauls* in a Wood through which they must pass, whose Trees before their coming were so cunningly sawed, that a little force would throw them down: So that after they were in, the *Gauls* about the Wood beginning, one Tree cast down another, and overwhelmed the *Romans*. About the same time *Philip* King of *Macedon* entred into League with *Hannibal*, of mutual and Personal assisting; the one in Conquest of *Italy* for the *Carthaginian*, the other of *Greece* for *Philip*: But predisposing of Kingdoms is justly controuled by the Divine Providence. The *Romans* understanding this League, sent *M. Valerius* the *Prætor* to employ *Philip*, more in *Greece* than would give him leave to visit *Italy*; which he so well effected by stirring up the *Ætolians*, old Enemies to *Macedon*, that he was chosen Consul at *Rome*, and *Sulpitius* sent in his stead. *Philip* being thus incumbered in *Greece*, and seeing *Carthage* was careless of supplying him with a Fleet, which he wanted, after he had forced the *Ætolians* to submit, he hearkned to the *Romans*, who desired his Friendship, which he esteemed much to his Honour.

§. 13. The *Carthaginians* undertaking so many Enterprises at once, and following them by halves, was an error; but their neglect of supplying *Hannibal*,

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when he had as great an opportunity as a Conquerour could desire, argued his Enemies at home, durst not trust him with the Power which might injure themselves. *Hannibal* therefore is forced by necessity to feed his *Italian* Friends with Hopes, trifling about *Nola*, *Naples*, and *Cuma*, about which latter *Gracchus* a Consul over-reached the Magistrates of *Capua*, who had Conspired to take the Senators of *Cuma* at a Sacrifice, but was himself surpris'd by *Gracchus*, who slew above Two Thousand, and immediately after One Thousand Four Hundred more of *Hannibal's* Men, at this Siege of *Cuma*. *Hannibal* not able to make good all his Garrison Towns, and continue strong in Field, was forc'd to pass from place to place, waiting occasions till his supply came. In the mean time *Hanno* in a Journey against *Beneventum*, with Seventeen Thousand Foot, and Twelve Hundred Horse, is met by the Consul *Gracchus* with an Army, consisting of Slaves, who upon promise of Manumission, fought so valiantly that they forced *Hanno* to flee but with Two Thousand. Thus *Rome* began to repair her breach made at *Canna*; yet her Treasury was empty: For all the Fruits her Ground could yield, were hardly able to feed their own Armies: No not *Sicily*, and *Sardinia*. Now *Asdrubal* is expected out of *Spain*: *Macedon* is feared, which mortal dangers could not be avoided, but with expence of Treasure. Hereupon the People are Assembled, and *Quintus Fabius* the *Prætor*, opened to them the publick Wants, and how to supply them; which the People undertook. Then followed the two Censors, who Censured all disorders in the City, or about the Wars past; and thus by Pruning the Branches the decayed Root recovered.

§. 14. *Fabius Maximus*, one of the Consuls, having Belieged *Casselline* in *Campania*, after *Marcellus*, the other Consul was come, who finding it so obstinately defended, would have left it, as no great  
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Enterprise, if *Marcellus* had not replied, that Things undertaken by a great Commander, ought to be prosecuted. So the Siege being continued, he forced them within to seek Peace. But as the Besieged were going forth according to Covenant, *Marcellus* takes a Gate, entreth, and puts to the Sword, or taketh all but Fifty, which ran to *Fabius* for Protection: This needed a *Roman* Equivocation to justify it. Many other small Towns of the *Samnites*, and some of the *Lucans*, and *Apulians*, were recovered, and Twenty Five Thousand of the Enemies put to the Sword. The new Consul next was *Quintus Fabius*, Son to *Maximus Gracchus*, who was Consul the other Year: Thus the Father became Lieutenant to his Son. *Fabius* entred *Arpi*, by Scalade in a stormy Night; yet was so resisted by a *Carthaginian* Garrison, that they left the Town by Composition: Divers other places returned to the *Roman* obedience: But *Tarentum* in the mean time was betrayed to *Hannibal* who entred the Town; but the Citadel was held by the *Romans*. The next Year the City of *Rome* Armed Twenty Three Legions, of which many were Boys, under Seventeen Years Old, and *Fulvius Flaccus*, with *Appius Claudius* Consuls, Besiege *Capua*, who send to *Hannibal* to relieve them, which Charge was committed to *Hanno*, who made good Provision which the Peasants should have carried to *Capua*, but by their negligence, *Fulvius* took it with Two Thousand Waggons in *Hanno's* Camp, in his absence, where were Six Thousand slain, and Seven Thousand taken. In the mean time the *Metapontines*, and *Thurines*, yielded to *Hannibal*: And *Gracchus* late Consul was slain, being appointed to keep *Beneventum*, for securing the Consuls at the Siege of *Capua*. But *Hannibal* dislodged them, followed *Claudius*, and upon his return fell upon *Penula* with almost Sixteen Thousand Men, of which scarce Two Thousand escaped; and *Fulvius* a *Prætor* with Eight Thousand in *Appulia*, was so surprized by *Ma-*

go, that he carried away but Two Thousand. The Consuls renew the Siege of *Capua*, which sendeth to *Hannibal*, then at *Brundisium*, and have a comfortable Answer, but came not till Want began to pinch them. But being come, he took one of their Forts, and fell upon the Camp; the Citizens also issue out, and *Claudius* hath his Deaths wound, yet can he not raise the Siege. Then enraged with himself, he resolves to Attempt *Rome*, hoping so to raise it; which the Senate understanding, refer it to the Generals, whether to stay or come home; and they agree that *Fulvius* with Fifteen Thousand Foot, and One Thousand Horse should go to *Rome*. *Hannibal* hasteth with Ten Days Provision, and *Fulvius* is not long after him; but when his Provision was spent, he made as much haste away, having only frightened the timerous multitude. *Fulvius* also returns to *Capua*, where *Belsar* and *Hanno* are closely Besieged, and can by no means draw on *Hannibal*, whose Spirits were spent more by Domestick Treachery than Roman Force. *Capua* in desperate Case, having twice rejected mercy, after Twenty Seven chief Senators had purposely Poison'd themselves at a Supper, open the Gates to the Romans, who tooke severe revenge on all but Two poor Women, who were found not guilty, the rest were either slain, sold, or banished. Other *Capuan* People that submitted sped not better, *Capua* was new Peopled, but never incorporated, but Governed by a Magistrate sent yearly from *Rome*.

§. 15. *Sardinia* during the Wars in Italy, was drawn to a Rebellion by the *Carthaginians*, who encourage *Harficoras* and *Hostius* his Son, Popular in the Island, promising them aid against *Mutius* the Prætor. The Romans hearing thereof, sent *T. Manlius*, who in his Consulship had won the Island, with Twenty Two Thousand Foot, and Twelve Hundred Horse, as their commendable manner was to support in their Provinces those Men and their Families,

which

which had first subdued them. *Manlius* soon after his Arrival, in one Day overthrew *Hyostius*, who in his Father's absence would needs venture upon the old Soldiers, who slew above Thirty Thousand Men. *Asdrubal* the bold, and other *Carthaginians* came soon after, and made *Manlius* leave *Cornus*, which he had Besieged, and go to *Calaris*, where in a Battle he slew Twelve Thousand, and took Three Thousand. *Hyostius*, *Asdrubal*, and the rest dy'd, and the Rebellion ended. *Sicily* also grew troublesome after the Battle at *Canne*, when old *Hierom* King *Siracuse* dying, left his Kingdom to *Hieronismus* a Grandchild, fifteen Years Old, under tuition of fifteen Principal Men, of which *Andronodorus* that Married *Demarata*, Daughter of *Hiero*, designing how to be the only Man, applyed himself to the King, pushing him on to assume the Government, wherein he quickly exceeded and turned Tyrant. He affected not the *Romans* as his Father had done, despising the present weakness of *Rome*, and casting an Eye upon the prevailing Fortune of *Carthage*, entred League with them upon Condition, that *Sicily* should be his. But while he was busie herein, his Tyranny produced Treason against his Person, which took effect at *Leontium*, where he was slain. *Andronodorus*, push'd no by his Wife, endeavoured to become Tyrant; but finding it yet too hard to compass, applauded the Peoples liberty, and so by them is chosen chief *Prator*. He finding *Themistius* who Married the Sister of *Hieronimus*, affected as himself, (as he was also Wiv'd) dealt with him, and drew him to take his part: But being too free in communicating their design, 'twas discover'd to the Senate; so that entring into the Senate, both were slain, and their Wives also, for affecting Royalty. Then new *Prators* are chosen in their place, called *Epicides* and *Hippocrates*, Born in *Carthage*, but of *Syracusan* Parents; both which *Hannibal* had used in the League with *Hieronimus*; who being in Of-

fice, opposed the *Roman League*. But finding the People afraid of *Marcellus*, who also required the City to expel them, they stirred up the *Leontines* to take their Liberty as *Syracuse* had done; for seeing the Tyrant was slain there, it was no reason they should remain Subject to *Syracuse*. When *Marcellus* heard that *Leontium* revolted from *Syracuse*, he offered his help, and won the Town in a day: So the two Ringleaders fled to *Heberfus*, but the Citizens were pardoned; tho' the contrary Report bred a mutiny against the *Roman Prators* Cruelty among the *Syracusan* Mercenaries. These being led by their *Prators* to *Herbesus*, *Epicides* and *Hyppocrates* came out with Olive Branches to the Army, wherein Six Hundred *Creens*, whom *Hannibal* had used well, took Protection of them, and at *Megara* by a counterfeit Letter of *Hyppocrates* to *Marcellus*, from *Syracuse*, intresting him to make away their troublesome Mercenaries, the Army was in such Uproar that the *Prators* fled for Life. So the Army was led by *Hyppocrates* to *Syracuse*, who let him in; where he slew whom he listed, set Slaves and Prisoners free, as is usually done by Tyrants, and thus the two Brethren became Lords of *Syracuse*. *Marcellus* hearing of the alterations, hoping by his success at *Leontium*, to make short work at *Syracuse*, presently Besieged it by Sea and Land, omitting no violence and terrour in two or three Assaults; but was beaten off, not so much by virtue of the Defendents, as by the skill of that Noble Mathematician *Archimedes*, who at *Hiero*, at the late King's request, framed such Engines of War as did the *Romans* more mischief than could have been done by Cannon, either by Sea, or Land; for they cast among them great Stones and Timber, and by an Iron Grapple would take up a Galley by the Prow and shake out all the Men, &c. *Marcellus* not knowing which way to turn, and loath to give over, resolved to famish the Town, which was a desperate piece of work, consider-

considering the large Haven and their *Carthaginian* Friends, who even then had sent *Himilco* with twenty five Thousand Foot, three Thousand Horse, and twelve Elephants, and *Bomilcar* with a Fleet had Victualled the City. Upon *Himilco's* Landing, many Towns yielded, which forced *Marcellus* to rise with a great part of his Army to prevent him of other places, as he did, but came too late to *Agrigentum*, which *Himilco* had gotten. Winter coming on, *Marcellus* leaving sufficient Force before *Syracuse*, went to *Leontium*, where Studying how to save his Honour, which his leaving the Enterprize would impeach, he falls on another Point of Dishonour, to prevail by Treason; which yet succeeded not. In the end a Fugitive out of the City informed him of a Feast to be held to *Diana*, for which there was plenty of Wine: Upon this, in the Night he scaled the Walls, and took some part of the City, which was divided by Walls, like four or five Cities. The Souldiers and Citizens after this offer to compound, which *Marcellus* liketh, but once or twice it is interrupted, and being at a stand, *Marcellus* in the time of the Treaty corrupted one of the Captains of the Town, which was a Mercenary *Spaniard*, by whose Treason he entred the Town, and had a Booty no less than that of *Carthage*. In this surprize *Archimedes* was slain, whose death *Marcellus* lamenteth, and Buried him Honourably. This under-dealing of *Marcellus* was not approved at *Rome*, considering *Hiero's* benefits; and that the Citizens when at Liberty favoured *Rome*, but were now over-ruled by Tyrants and Mercenaries: Yet the Senate thought not good to restore the Booty, nor give over the the Dominion. Nevertheless, it was not so well with *Syracuse* before as after, considering their Factions, Conspirators, Tyrants, Murders, Banishments, &c. which yet Justifieth not *Rome's* injustice more than him which stole the Cup from a sick Person, because



he was always drinking in it. After this all *Sicily* yielded, except *Agrirentum*, &c. held by *Epicides*, *Hanno*, and *Mutines* a *Numidan*, a Wise and Valiant Man, by whom *Marcellus* was much interrupted; yet was his Virtue so envied by *Hanno*, that he took his Charge from him: The *Numidians* were so Incensed with this Indignity to their Country Man, that they left *Hanno*, and committed themselves to *Mutines* disposition, who entring into Intelligence with *Valentine Levinus* the Roman Consul, newly come, delivered *Agrirentum* into his hands, and assisted in the Conquest of all the rest.

§. 16. *Rome* wanting Money to pay off the Soldiers, and to mannage the War against *Hannibal*, and that in *Sicily*, when *Marcellus* and *Livinus* were chosen Consuls; they proposed that the Consuls should bring in all the Money they had, that the Senators do the like, reserving of Gold or other Plate only a Salt-seller, a Cup, a Ring, and some pieces of Art, as Toys for their Wives and Children. This example the Gentlemen and Commonality followed cheerfully; all holding it equal, that every private Condition should run the Fortune of the Common-wealth; which if once ruin'd, in vain could any particular Man hope to enjoy the benefit of his proper substance. Upon this *Marcellus* was sent against *Hannibal*, and *Livinus* into *Sicily*, where he finished what *Marcellus* left. *Hannibal* by long hard Service and wanting Supplies from *Cartage*, grew unable to keep the Field, and sufficiently to Garrison his Towns, this made him Demolish the places he could not Defend; which alienated many, so that *Salapia* yielded to *Marcellus*, and betrayed a Regiment of *Hannibal's* best *Numidian* Horse. *Hannibal* in this strait hears of *Masanissa* with five Thousand *Numidians* sent to *Spain*, and *Asdrubal's* coming to *Italy*, which News made *Hannibal* then keep what he could, and the *Romans* to recover what they can. *Hannibal* by great Marches came  
unlook'd

unlook'd for to *Fulvius*, a Roman Prator at *Hardonia*, slew him, Twelve Tribunes or Colonels, and seven Thousand more; others say thirteen Thousand, burnt the Town, and removed the Inhabitants. Afterwards *Marcellus*, who thought himself the only Roman fit to Incounter *Hannibal*, met with him, and lost six Ensigns and three Thousand Men; but the next day *Marcellus* slew eight Thousand *Cartbaginians*, lost three Thousand, and had so many wounded, that he could follow *Hannibal* no further. *Quintus Fabius Maximus* now Consul, besieged *Tarentum* Garrisoned with *Brutians*, whose Captain in Love with a Woman in the Town, was drawn by a Brother of the Woman's to betray it; so all were put to the Sword, even the *Brutians*, contrary to his word, that it might be thought he won the Town by Assault, not by Treason: But it saved not his Reputation. *Claudius Marcellus* and *C. Crispinus* Consuls the next Year, whom *Hannibal* entertained with many Skirmishes, declined a set Battle, till he might join with his Brother *Asdrubal*; but watching all advantage, he took them in his Ambuscade, as they came to view a place with small Forces, where they intended to Incamp. Here *Hannibal* had placed in Covert some Companies of *Numidians*, who Incompassed them, slew *Marcellus*, wounded *Crispine* to Death, and giving honourable Funerals to *Marcellus*, sent his Ashes in a Silver Pot to young *Marcellus*. *Crispine* considering that *Hannibal* had *Marcellus's* Ring, with which he might deceive some Cities, sent warning all about thereof; even as a Letter in *Marcellus's* Name came to *Salapia* to prepare for his coming thither, which *Hannibal* followed with Roman Fugitives, which spake Latin to the Watch, and had them open to the Consul. The Gate was opened, and when six Hundred Men were entred, the Port-Cullis were let down, and *Hannibal* out-witted in his own Stratagem. After *Crispinus* death, *Claudius Nero*, and  
*M. Livius*

*M. Livius* succeeded Consuls : Of which two, *Livius* had been many Years before condemned and expelled by the People ; for which indignity he refused the place, till with much importunity he was overcome. Thus as Men in fair Weather break the Branches of the Palm Tree, under which they shelter themselves in Storms ; so do the ungrateful with Men of Merit, (as *Themistocles* reprov'd the *Athenians*.) The two Consuls take their way, *Livius* to meet *Asdrubal*, *Nero* to follow *Hannibal*, to hinder their Marches ; knowing the mischievous effects of a Conjunction of two Malevolent Planets. It seemed that *Livius* was too weak to oppose *Asdrubal*, and therefore *Nero* took six Hundred Foot, and one Thousand Horse, and in six Days long Marches came to him : But *Asdrubal* perceiving the increase, thought to decline a Battle by removing over the River *Metancus*, had not *Nero* followed and forced him to it, in which *Asdrubal* was slain, and fifty six Thousand with him, saith *Livy* ; but *Polybius* numbers but ten Thousand. After this Victory *Nero* hastened to his Camp with *Asdrubal's* Head, which he threw before the *Carthaginians*, and freed some Prisoners which might make Report of the Victory in *Hannibal's* Camp, so to strike a terror into it. Here the Tide began to turn on the *Romans* side, and so increased that no Bounds could contain it ; and *Hannibal's* hopes decayed daily. From this thirteenth Year of the second *Punic* War unto the eighteenth, in which it ended, little is delivered worthy of Memory.

S. 17. *Publius Cornelius Scipio*, after *Asdrubal's* departure into Italy, had to do with *Hanno*, lately sent to succeed *Asdrubal*, whom *M. Syllanus* shortly after took Prisoner : *Asdrubal* Son of *Gesto*, and *Atago*, left by *Asdrubal* Son of *Amilcar*, remained to make head, who prepared seventy Thousand Foot, four Thousand Horse, and thirty two Elephants to keep the Field. *Scipio* makes up his Legions with some

some Auxiliary *Spaniards*, and seeks out the Enemy with forty five Thousand Foot, and three Thousand Horse, whom he fed well the day before, and early next Morn provoked the empty *Carthaginians* to Battle, as *Hannibal* had served his Father at *Trebia*. *Asdrubal* wholly depended upon this Battle, in which he was worsted, whereupon *Artanes* with his *Turdetans* fell to the *Romans*; and the other *Spaniards* being confirmed in the Report of the *Carthaginians* ill success at *Metaurus* in *Italy*, never did them good service after. *Asdrubal* perceiving this, hasteth toward the Sea, but is overtaken by *Scipio*, and charged so furiously, that he with seven Thousand took themselves to a strong piece of Ground, from whence himself stole by Night to the *Gades*, whither *Mago* and *Masanissa* followed, and their Army dispersed: So all the Towns, except three, submitted to *Scipio*, who the Year after took them; only *Astapa* was burnt with all the Riches therein by the Inhabitants, who slew themselves, except such as desperately broke out upon the *Romans* Camp and so were slain. *Asdrubal* leaves *Mago* at *Gades*, and saileth to *Syphax* King of the *Masajili*, a People of the *Numidians*, hoping to persuade him to be a Friend to *Carthage*; but *Scipio* meeting him there drew him to the *Roman* side, which he soon forsook. *Scipio* returns to *Spain*, and having taken Revenge of the three Cities which held out, he celebrated Funeral Games at New *Carthage* for his Father and Uncle, which was performed by Duels of Slaves; as also such as had Quarrels for Title of Land, which Friends could not compose.

*Scipio* being dangerously sick, is reported Dead; whereupon *Mandonius*, and *Indibilis*, two *Spanish* petty Kings rebel, hoping to make themselves great; and part of the *Roman* Army discontented with the little benefit they had got by the *Roman* Conquest fell to spoil, drive away their Colonels, choosing two base Leaders. *Scipio* sent new Colonels, which

which with fair words and promise of Pay brought them to *Carthagenia*, where exemplary Justice is done upon the two Leaders and their Accomplices; the rest having sworn Obedient receive Pay. *Mandonius* and *Indibilis* pursued by *Scipio*, submit, and are pardoned, but their former Power lessened. *Masanissa* promiseth to serve the *Romans*; and *Mago* by direction from *Carthage*, leaveth *Gades*, when he had Robbed it, to go to *Hannibal* in *Italy*, having Treasure sent to raise an Army: So *Gades* presently yielded to the *Romans*, and *Scipio* gives up the Province to a Successour, and is chosen Consul.

§. 18. *Publius Cornelius Scipio*, and *Publius Licinius Crassus* are chosen Consuls. *Scipio* had *Sicily* decreed for his Province, with leave to make War in *Africa* if he thought fit: Which *Quintus Fabius Maximus* opposed; nevertheless *Scipio* proceeds; But was not allowed to Press Souldiers for *Africa*, but what *Fabius* and other Ancient Senators should allow of. Besides his *Roman* Forces, *Italy* sent him seven Thousand Volunteers and all manner of needful Provision: In *Sicily* he found two Legions sent thither from the Battle at *Cannæ*, and Pressed three Hundred Horse. Notwithstanding all which he had like to have been hindred in this Expedition upon complaint of the *Locrians*, whose Town he had gotten from the *Carthaginians* by their assistance, who were much oppressed by the Governours put in by him. But the Commissioners sending into *Sicily* to examine matters, found him so well prepared for *Carthage*, that they quickened his March. He sent *Laelius* into *Africa* to make discoveries, who met with *Masanissa* revolted from the *Carthaginian* side to the *Roman*, for an injury they did him about *Asdrubal's* Daughters being Betrothed to him, but by them given to *Syphax* a more mighty *Numidian* Prince. *Laelius* understood the State of *Africa* by *Masanissa*, whom *Syphax* had driven out of his Country, and by persuasion

sualion of *Sopbonisba* renounced the Alliance of *Rome* to join with the *Carthaginians* her Country-men. This troubled *Scipio* and made him hasten to *Africa*, lest the Senate hearing thereof should stay his Journey, to which he had been induced upon hopes of his assistance. He Lands in *Africa*, is met by *Masanissa* and Incamped before *Utica*. *Asdrubal* was with *Syphax* his Son in Law, to whom the *Carthaginians* send to call him Home, being chosen their General, and to intreat *Syphax* against *Scipio*, who lay before *Utica*. *Asdrubal* makes a Levy of thirty Thousand Foot, and three Thousand Horse; and *Syphax* brings fifty Thousand Foot, and ten Thousand Horse, with which they March toward *Scipio*, who dislodged to a place fit for his Navy, where he designed to Winter, and there Fortified his Camp. *Asdrubal* and *Syphax* Incamp near to him, but carelessly, presuming upon their Numbers. While they lay thus, *Scipio* endeavours to draw *Syphax* from the *Carthaginians*, and he tries to persuade *Scipio* to a Peace; this is in debate while *Scipio* learns how weak the Enemies Camp was, and how it might be set on fire; whereupon he breaks off the Treaty of Peace, pretending his Counsel would not agree to it. Setting therefore all things in order for such a business, he sent *Laelius*, and *Masanissa*, to begin with *Syphax* who lay farthest off; and when he saw the Flame, he drew on to *Asdrubal's* Camp, which was in confusion, running to help *Syphax*; but immediately they found the like Flame in their own Camp. Great was the slaughter, in which but few escaped, with *Syphax* and *Asdrubal*. After this new Levies are made, and a second Battle fought, and the *Romans* obtain a second Victory. *Asdrubal* flying to *Carthage*, and *Syphax* home, whither *Masanissa* and *Laelius* pursue him.

*Scipio* takes in many Towns, some by force, others by surrender, for all the Subjects of *Carthage* wavered: and *Carthage* it self durst not exact Taxes of them whom they



they had so often overburthened. It is therefore decreed to Fortifie the City, to send for *Hannibal*, and to set out the Fleet against that of *Scipio* before *Utica*; who perceiving it, hastened thither from *Tunis* to defend them; so they returned, having gotten only six empty Hulks from the *Romans*. In the mean time *Masanissa* recovers his Kingdom, and with *Laelius* proceeds against *Syphax*, who quickly raised as great an Army as his first, which he also lost as soon, with himself and his Kingdom. For being taken, *Masanissa* carried him bound to *Cirta*, his chief City, which presently opened, where *Sopbonisba* yielded her self, intreating she might not be delivered to the *Romans*; which suit her Youth and excellent Beauty so recommended, that *Masanissa* Married her presently. *Laelius* and *Scipio* were afterwards offended with this Marriage, and persuaded *Masanissa* to give her over, for fear she should draw him into the same courses she had drawn *Syphax*. *Masanissa* to prevent her falling into the *Romans* hands, sent her a Cup of Poison with which she ended her Days: And he presently after to prevent the effects of Melancholy for that fact, is comforted by *Scipio* with a Crown, and Proclaimed King.

§. 19. *Carthage* hearing this bad News, and seeing *Scipio* returned to *Tunis*, are so astonish'd, that they send Thirty of the Princes which were of the Privy Council of the City unto *Scipio*, to beg Peace prostrate, kissing his and his Councils Feet, humbly acknowledging their fault in breaking the former Peace. *Scipio* considering the poor case that *Rome* was in, and the Wealth and Strength of *Carthage*, accepted the submission, on Condition *Carthage* should call home her Forces in *Italy*, relinquish all the Islands, deliver up all their Ships of War but Twenty, all Prisoners and Fugitives, meddle no more with *Spain*, pay a great Sum of Money, and certain Hundred Thousand Bushels of Corn. These Articles are approved, a

Truce

Truce granted, 'till they send to *Rome*, and *Masanissa* sent home to his new Kingdom, as if all were ended; but it appeared after their Ambassadors were come to *Rome*, they only sought to gain time 'till *Hannibal* were come, by whom at least they hope to get a better Peace; the Senate therefore refer all to *Scipio*: But before their return, *Carthage* had seiz'd on the *Roman* Ships, with Provision from *Sicily*, scatter'd by storm, and sought to surprize *Scipio's* Ambassadors in their return from *Carthage*.

§. 20. *Hannibal* after his loss at *Metaurus* remained among the *Brutians*, expecting aid from *Carthage*, and his Brother *Mago* with Forces raised in *Gaul* and *Liguria*, who also solicited the *Ettrurians*, which caused the *Romans* to employ Three Armies in those Three Countries. *Mago* near *Milan* met with the *Roman* Forces, with which he fought, like a Son of *Amilcar*, but with the *Carthaginian* Fortune, losing Five Thousand, and himself wounded to death, was forced to retire to *Liguria*, where he found Ambassadors to call him home immediately, which he obeyed, but died by the way. *Hannibal* receiv'd the like Message of return, which he heard with such impatience, that he gnash'd his Teeth, and hardly refraining from Tears, he cried out, that not *Scipio*, but *Hanno* had overthrown the *Barbines* with the ruine of *Carthage*; so he departed, as if it had been to Exile. *Rome* being certain of his departure, appoint an Holy-day for Thanks to the Gods; but *Quintus Fabius* rejoyc'd little, being in doubt of the issue in *Africa*.

§. 21. *Hannibal* Landed in *Africk* at *Leptis*, almost an Hundred Miles from *Carthage*, that marching along he might gather Horses, which he wanted; and *Scipio* sends to *Masanissa* and the *Roman* Company with him to make speed to him, who brought Four Thousand Horse, and Six Thousand Foot. *Laelius* also is returned with the *Carthaginian* Ambassadors from *Rome*, at which time *M. Babius* kept the Camp in *Scipio's* absence. He laid hands on the Ambassadors, and

and sent word to *Scipio*, who orders their good usage, and sends them home; to shew that the *Carthaginians* were less honourable than the *Romans*: Yet he made more cruel War upon them than before, Sacking the Towns he took, refusing all Compositions. *Carthage* hearing this, hastened *Hannibal* to fight; who thereupon Encamped at *Zama*, sent Spies into *Scipio's* Camp, who being taken, were carried up and down to see what they would, and so sent back. *Hannibal* at this, admir'd his Enemy's brave Courage, and sent to desire an Interview, which *Scipio* granted; but being met, refused to yield to the Peace which *Hannibal* propounded, seeing the Conditions of it were gainful to them, who had so lately broke a Peace made upon other Conditions. So they brake off, and prepare for Battle, which was the next day to try both Skill and Courage, especially of these brave Commanders. They are both in the Field early, set their People in order, and exhort them to Fight; a Noble Match, and seldom seen, whether we regard the two Generals, their Cities, the import of the Battle, and the Armies; though *Hannibal* was over-matched in number, and goodness of Horses, and had only his Rereward of trained Men, which were those brave Souldiers which had follow'd him in *Italy*; all the rest being untrained boisterous *Barbarians*, except Four Thousand *Macedonians*. The issue was the overthrow of the *Carthaginians*, of whom Twenty Thousand were slain, and as many taken, with the loss of Fifteen Thousand *Romans* and upwards: Yet the singular Skill that *Hannibal* shewed in this his last Fight, is highly commended by *Polybius*, and was acknowledg'd by *Scipio*, as *Livy* reports. *Hannibal* with a few Horse came to *Asdrumetum*, whence being sent for, he went to *Carthage*, where he tells them plainly, there was no way left but such Peace as could be gotten. Presently after, *Vermina* Son of *Syphax*, who held a good part of his  
Father's

Father's Kingdom, coming to help when all was lost, was encountred by part of the *Roman* Army, which slew Fifteen Thousand, and took Twelve Hundred. *Scipio* being come to *Tunis*, is Adored by Thirty *Carthaginian* Ambassadors, in more pitiful manner than before, but less pitied for their former Treachery. Nevertheless *Scipio* considering the tedious Siege of so strong and large a City, and the desires of the other Consuls to get the Honour of ending what remained, he was content to hear them, and to proponnd such Conditions as he thought good: As delivery of Prisoners, Fugitives, and Renegadoes, all their Gallies but Ten, and all Elephants; make no War without Licence from *Rome*, restore to *Masanissa* what they held from him, or his Ancestors; find Corn for the Army, and pay for Auxiliaries 'till the Peace was Concluded; pay Two Hundred Talents yearly, for Fifty year, and One Hundred Hostages of Choice Men for observance of Conditions. The Conditions were declaim'd against at *Carthage*, but upon *Hannibal's* Speech, Necessity forced them to yield, and send to *Rome*, who sent Ten Commissioners to joyn with *Scipio* to Conclude the Peace, though the Consul *Lentulus* opposed, desiring to follow the War in *Africk*. At their coming to *Carthage* all is agreed upon, and the first Two Hundred Talents to be paid out of private Mens Purfes. This was grievous to them, and made some Senators weep, whereat *Hannibal* laughed, as being no cause to weep, in consideration of other Conditions, which touched their Freedom more, tho' less felt by them, and would make them hereafter confess that it was the least part of their Misery for which they now shed Tears. *Scipio* having concluded at *Carthage*, and brought *Masanissa* into the Army, and Honour'd him, he consign'd over to him all the Towns of King *Syphax* which the *Romans* held, and so left *Africk*, and Landed in *Sicily*, from whence he went

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through *Italy* with part of his Army, in Glory no less than Triumph, with the greatest joy that ever any did, and had the Title of *African* given; which kind of Honour from a Conquer'd Province, grew afterwards in use for less Merit.

#### C H A P. IV.

Of Philip King of Macedon, Father of Perseus, subdued by the Romans.

S. 1. **S**imilitude in Worldly Events, ariseth from limitation of Matter, to which Nature is confin'd, which being *finite*, cannot always produce variable effects, especially in Actions which seem to depend on the Will of Man, which is over-ruled with the same Affections. The *Assyrians* invading the *Medes*, and not prevailing, within a while were subdued by them; thus it fell out between the *Persians*, and *Greeks*, and the *Romans*. For after *Pyrrhus* the *Epirot* had braved the *Romans*, and that they found their Virtue was a Richer Metal than the shining Valour of *Greece*, it was not long before they durst venture upon *Greece*, having beaten him, which in a Year made himself Lord of it, and of *Macedon*. *Teuta* the *Illyriana* Queen wasting *Greece*, without the least provocation, gave the first occasion, that *Rome* sought acquaintance with *Greece*, offering to Protect it. *Philip* King of *Macedon*, set up *Philip* Son of *Demetrius*, about Seventeen Years Old, who succeeded King of *Macedon*, and Protector of *Achaëa*, and most part of *Greece*, two Years before the second *Punick* War began. In the beginning of his Reign, the *Ætolians* addicted only to War, Invaded the *Messenians* and other parts, and *Peloponesus* twice; of which complaint was made to *Philip*, then  
at

at *Corinth*, and the *Lacedemonians* are accused as favouring it in spite of the *Achaëans* and *Macedonians*. The *Ætolians* declining to appear, War is decreed against them; and the *Lacedemonians* seem to be excused, but are not trusted. *Philip* prepareth, and draweth those *Illyrians* from the *Ætolians*, which aided the Invasion: The *Achaëans* Proclaim the War, and send to other States to do the like: But the *Epirots*, *Lacedemonians*, and *Messenians* put it off; and in the end the *Lacedemonians*, who had long Conspired to shake off the *Macedonians*, concluded a League with the *Ætolians*, and chose new Kings, which they had not done since *Cleomenes* Departed; of these, *Lycurgus* was one, who bribed the *Ephori* to Elect him. He Invades the *Argives*, takes two Cities from them; and gains upon the *Arcadians*. *Philip*, while the *Ætolians* are busie in *Peloponesus*, brings his Army to their Borders with the *Epirots*, where to procure a Peace, which the *Epirots* desire, he spent so long a time as broke the Force of his Army, with which he might have ended the War. While he was busie in *Ætolia*, the *Ætolian* Prætor *Scopos* over-ran *Thessaly*, broke into *Macedonia* as far as *Dium*, which he rased; the *Dardanians* also Bordering on the North of *Macedon*, hearing of his absence in *Peloponesus*, brake into Spoil, as their manner was, which drew him Home. *Demetrius Pharius* chased out of his Kingdom by the *Romans*, met him, and was entertained as his Chief Counsellor: After which, he stole a Journey into *Peloponesus* in Winter, while the *Ætolians* and *Eleans* were abroad, and Surprised Two Thousand, took many Towns from the *Eleans*, and *Ætolians*, and their Confederates, and so went to *Argos*.

§. 2. *Philip* is drawn by *Apelles* a Counsellor, left by his Uncle *Antigonus*, to incroach upon the Liberties of the *Achaëans*, who finding it opposed by *Aratus*, he contrives to bring him into disgrace with



*Philip*. The King, by the grave admonition of *Aratus*, and the example of *Amphitamus*, an *Elean* Captain, discovers *Appelles's* Malice, who failing of his desire, designs to be King himself, as the Spider made a Web to take the Swallow which drove the Flies out of the Chimney. He enters upon a Plot against the King how to check the good Success of his Proceedings, and draws *Leontius* one of the *Targenteers*, and *Megale* the King's chief Secretary, into the Conspiracy: But the Reward of their Treason was their own Ruin. After this a Peace is Solicited by several Embassadors, to which *Philip* condescended by persuasion of *Demetrius Pharius*; who also persuaded him to a League with *Hannibal*.

§. 3. *Philip*, upon the Peace of Greece, prepares for Italy to assist *Hannibal* against the Romans, whom *Pharius* hated for expelling him out of his Kingdom, which they had forgiven him.

§. 4. *Philip* before his Italian Expedition, thought fit in Policy to bring the Greeks Associates under a more absolute Form of Subjection, as *Apelles* had formerly advised; but *Demetrius Pharius* could better observe the Kings humours, and without Contention supplanted *Aratus* with the least Appearance, which *Apelles* could never do by more forceable means. In a Faction between the Nobles and Commons of the *Messenians*, *Philip* was intreated to compose the difference, of which occasion he was glad, designing to assume the Government into his own hands. But being discovered, he pretended a Sacrifice in the Castle of *Itborne*, and purposed to seize upon it, which *Demetrius* called a Kingly point not to be neglected, for so he should hold the Ox by both his Horns; meaning that *Itborne* and *Acrocorintbus* were the two Horns of *Peloponesus*. Yet *Philip* asking *Aratus* his Judgment, he was told by him, that in taking that Castle he should lose his strongest Castle, which was his Credit; upon which he gave over his purpose; but with

with secret disgust of *Aratus* and his Son. Next he seized on *Oricum*, a Town of the *Epirots*, his followers, and besieged *Apollonia*, and so instead of settling the Country, he kindled that Fire which could never be extinguished till it laid hold on his own Palace. After that, he Invaded the *Messeni-ans* with open Force, but in vain; in which Attempt he lost *Demetrius*; and afterwards out of a Tyrannical humour, the worse he sped, the more angry he grew against those who seemed not to favour his injurious doings, as particularly against Old *Aratus* and his Son, whose Poisoning he procured. This was the recompence *Aratus* got for bringing the *Macedonians* into *Peloponesus* in spite of *Cleomenes* his Countryman, and a Temperate Prince.

§. 5. The *Achaëans* upon *Aratus's* Death chose *Philopæmen* Prætor: By whom they were persuaded to cut off their Expences in Bravery of Apparel, Household-stuff, and dainty Fare, and bestowed it upon Armies: As also he altered their Weapons and manner of Fighting, and fitted them for Hand-service. At this time *Macbanidas* *Lycurgus* Tyrant of *Lacedæmon*, who entered the Country of the *Mantineans*, was Courageously received by *Philopæmen*, and slain with his own hand, and four Thousand with him, and as many taken Prisoners.

§. 6. *Philip* having made Peace with the *Romans* and *Ætolians*, prepares to invade *Attalus* King of *Pergamus*, Son of *Attalus*, the younger Brother of *Philetarus* the Eunuch, the Treasurer of *Lyfimachus* King of *Thrace*, from whom he fled for fear of his Tyranny, and seized upon *Pergamus* and nine Thousand Talents of *Lyfimachus's*, and Reigned twenty Years, as *Eumenes* his Brothers Son did after him twenty two Years, and *Attalus* after him, an active Prince, Bountiful and Valiant. He made use of the *Gauls*, then settled in *Asia*, in that part which is called *Ga-*

*latia* ; and Quarrels with *Prusias* King of *Bithynia*, whose Ancestors began to Reign some Generations before the Great *Alexander*.

§. 7. *Prusias* having Married the Daughter of *Philip*, intreated him to come over into *Asia* to Conquer *Cios* for him ; and not having any cause of Quarrel, he besieged the Town, took it, omitting no Cruelty to the Inhabitants, contrary to his promise made to divers Embassadours from the *Rhodians* and other Estates, to whom he became odious. *Attalus* considering to what end *Philip's* violent Ambition tended, joining to the *Rhodians*, fought with him at Sea, where he sustained far greater loss than they, and in the end was forced Home, they pursuing him.

§. 8. *Attalus* and the *Rhodians* solicit *Rome* against *Philip* : So did *Aurelius* their Agent in *Greece* ; but *Rome* was not in Condition till *Hannibal* was Vanquished ; when the River of *Styx* was dried up, that is, when the necessity of Peace with *Philip* was taken away. *Attalus*, and the *Rhodians* meet the Roman Embassadour, while *Philip* winneth *Abidos* in *Asia*.

§. 9. *Rome* hearing the Calamity of *Abidos* resembling that of *Saguntum*, could not ground a Quarrel thereon, but thinking of another *Saguntum* at *Athens* a Confederate, formerly wronged by *Philip*, and imploring their aid, which yet the People denied, till *P. Sulpicius* the Consul told them that *Philip's* preparation was indeed for *Italy*, if he could win *Athens*. This feigned pretence prevailed, and the Consul is sent ; who took not the way to *Macedon*, but Landed at the River *Apfus*, between *Dyrrachium* and *Apollonia*, where he began the War, and sent *C. Claudius* with Twenty Gallies and Souldiers to relieve *Athens*, against certain Pyrates, or Robbers by Sea and Land.

§. 10. *Claudius* groweth weary of standing like a Scare-Crow to save all the *Athenian* Fields from Spoil,

Spoil, and understanding that *Chalcis* in *Eubœa* was negligently Guarded, Sailed thither in the Night, and took it by Scalado, Plunder'd it, and set it on Fire, Consuming the Kings Magazines of Corn and other Provision of War. *Philip* hearing the News at *Demetrias*, twenty Miles off, marcheth speedily; but finding them gone, he Posteth to *Athens* in hope to surprise it in the Night, but they had Intelligence of his coming: So after a Skirmish before the return of *Claudius*, he departed to *Corinth*; and thence to an Assembly at *Argos*, called against *Nabis* Tyrant of *Lacedemon*, which had Invaded them after *Philopœmen* was out of Office and gone to *Crete*. Here *Philip* by coming, would have drawn the *Acheans* to break with the *Romans*, but was discover'd, and so parting made no other Attempt against *Athens*, having failed, except in demolishing some Temples of admirable Workmanship in *Attica*. *Suspicius* Encamped near *Apsus*, sent his Lieutenant *Apistius* to the Borders of *Macedon*, who took *Antripatria*, and put it to the Sword and Fire, and other Towns, and returned to their Camp; by which Success, divers of the Neighbours which affected not *Philip*, offered Friendship to the *Romans*. The *Ætolian* Parliament was at hand, whither the *Macedonians*, *Romans*, *Athenians*, &c. send to persuade them to their Party: The *Macedonians* set out the true scope of the *Romans* pretensions of Friendship, by their Subjecting of *Messana* and *Syracuse*; the *Athenians* make a sorrowful rehearsal of the outrages done them by *Philip*; the *Romans* plead their former League with *Ætolia*, and threaten those that join with *Philip*: Which sheweth their meaning, however they pretend to assist their Friends: Which in the Conclusion is referred to *Dorymachus* their Prætor.

§. 11. *Philip* and the Consul met in the Borders of *Macedon* toward *Illyria*, and had divers Skirmishes, in which the *Romans* by an Ambush had a

great loss at first, but by *Philip's* stay to pick up stragglers, he was overtaken by the *Roman* Legions, which forc'd him to flye, and he hardly escaped, his Horse being slain, and he forced to accept his Subjects Horse, who was after slain. The King recovers his Camp in the Night, taking his way Home: But was overtaken, and put to a loss before he could recover *Macedon*, which was Invaded by the Borders. The *Atolians* hearing of *Philip's* ill success, Invade *Theffaly*, and cruelly Plunder'd a few Towns; but *Philip* finding them dispersed, slew many of them.

§. 12. *Rome* thinking her self safe at Home by keeping War abroad, found more trouble than they expected by the *Gauls*, Governed by one *Amilcar* a *Carthaginian*, who took their Colony of *Placentia*, a good strong Town, which neither *Hannibal*, nor *Asdrubal* could force. Upon this, they sent to *Carthage*, but the *Carthaginians* disclaim *Amilcar* and Banish him, and sent Corn to *Rome*, and to the Army in *Macedon*: King *Masanissa* would also have lent them Two Thousand *Numidian* Horse, but they were content with half the Number. The *Gauls* at the Siege of *Cremona* are Overthrown, *L. Junius* and *Amilcar* slain, and the Work against the *Gauls* made easie for them which follow.

§. 13. *Rome* was not wont to trifle, but to bid the Enemy Battel, or force them to it as soon as they could, but now they learn of *Greece* to War by Negotiations. Their Treasure was yet empty, and they in Debt to the Citizens; yet weary of making slow Proceedings by Confederates, they increase the *Macedonian* Army at least eight Thousand Foot, and eight Hundred Horse, which they committed to *Quintus Flaminius* the new Consul. This augmentation was requisite, for that *Attalus* desired to be spared, being Invaded at Home by *Antiochus*; which they condescended to promise to, and Mediate Peace between them, both being Loving Friends: But all this  
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shew of Friendship with *Antiochus*, was but till they had made safe way through *Macedon*, as after appeared. *Quintus* being come, finds *Philip* and *Villius* the old Consul, Encamped one against the other in the Straits of *Epirus*, by the River *Apsus*, where he stayed long, seeking passage over the Mountain Guarded by *Philip*. During this delay, the King and Consul Treat of Peace, but in vain; for that the Consul required the freeing all *Greece*, and Namely *Theffaly*, which had been Subject to *Macedon* ever since *Philip*, Father of *Alexander*. After this, the Consul was guided by an Herdsman, sent by a Prince of the *Epiross* which loved the *Romans*, so that *Philip* with the loss of two Thousand Men is forced Home through *Theffaly*, which he wasted as he went; as did the *Atolians*, and the Consul made a glean- ing and took some Cities, and for want of Provi- sion returned by *Phocis*, an Allie of *Macedon*. In the mean time the Consuls Brother, Admiral of the Navy with *Attalus*, and the *Rhodians*, wan two Cities of *Eubæa*, and besiege *Cenchrea* the Haven and Arse- nal of *Corinth*. This quickened the *Acheans* desire to forsake *Philip*, having had so many motives by his injuries done them, and their having so brave a Leader of *Philopæmen*. In the end they hold an Assembly at *Sicyon*, whither their Embassadors on both sides come with their Adherents, where at last they decree to forsake *Philip*, and join with their Enemies. After this *Philip's* Lieutenant lying in *Corinth*, was drawn by the multitude in *Argos* to assist them, so they cast out the *Achean* Guard, and accepted *Philip* for Patron; who thereupon had some hopes of a good end upon a Treaty. The Consul also considering his Office would Expire be- fore he could end the War, is willing to enter into it, that he might have the Honour of the Peace. Af- ter two or three meetings, demands and offers be- ing made, *Philip* refers himself to the Senate of  
Rome,



Rome, which the Consul liked ; and Embassadors from all parts meet ; but upon *Philip's* Embassadors denial to have warrant to yield *Corinth*, *Dolebis*, and *Demetria*, all was dash'd. *Philip* to be revenged of the *Achaëans*, made League with the Tyrant *Nabis* of *Lacedemon*, and to oblige him, he gave *Argos* into his hands, which so lately had given it self to him from the *Achaëans*. The Tyrant the next day Pillaged all the rich Men ; and to please the Multitude, he made equal division of the Land, as Tyrants use to do : and presently made a League with *Quintius*, who continued General against *Philip*.

§. 14. *T. Quintius* being continued General of the *Macedonian* War, with twenty six Thousand seeketh out *Philip*, who had a proportionable Number, and found him in *Thessaly*, near the City *Phera*, where though *Philip* designed not that day to put all to the Fortune of Battel, yet being drawn on by the good Success of a Skirmish, and the advantage of the Hill *Cynoscephale*, or Dogs-heads, he chose his Ground. But by reason the Mountain was full of Knobs like Dogs heads, he could Marshal but one part of the Army, leaving the rest to follow in order as they could. By this roughness they could keep no order fit to make any Impression, or good resistance, and so were broken by *Quintius's* right Wing sent to them up the Hill : Of which Wing a Tribune and twenty Ensigns, or about two Thousand Men turning down the Hill on the left hand, fell on *Philip's* Phalanx, or square Battel with Pikes in the Rear, and put all to flight, when *Philip* thought the day his own. So he lost eight Thousand slain, and five Thousand Prisoners.

§. 15. *Quintius* made haste to *Larissa* a City in *Italy*, which opened to him ; so all the Warlike *Arbarnians* left *Philip*, and gave themselves to the Romans : The *Pæreans* also rise against *Dinocrates* the Kings Lieutenant, and recover'd the Province. *Philip*

lip considering his present necessity, thought it Wisdom to yield to it, and first sent, and then went to *Quintius* to Treat about a Peace, for which a day was appointed for all the Associates, in which, as the insolent *Ætolians* too much insulted over *Philip*, and sought his utter Subversion, so *Quintius* as generously opposed them. *Philip* yielded to all that *Quintius* required, and four Months Truce is agreed to by all but the Insolent *Ætolians*; and the determination referred to the Senate of *Rome*. The new Consuls oppose the Peace as fraudulent; which made the Senate wave it; but the Tribunes refer it to the People, by whose Sovereign Authority it was concluded. The Conditions were to remove all Garrisons out of *Greece* by a set day; yield up Captives, Renegados, Ships of War, except five lesser and one great one; and pay a Thousand Talents; and for performance he had already given his Son *Demetrius* an Hostage, and four Hundred Talents. Great was the joy at the conclusion; but the *Ætolians* are dissatisfied, and the *Bæotians* still favour the *Macedonians*: Some also fear the *Romans* will prove the worse Neighbours; not knowing the *Romans* design against *Antiochus*. But to prevent all bad Rumours, *Quintius* at the *Istian Games* Proclaimed freedom from Garrisons, and Liberty of their own Laws, to the *Corinthians*, *Phocians*, *Locrians*, *Eubæans*, *Achæans* of *Pithiotis*, *Magnetians*, *Thessalians* and *Perrubians*, which the *Greeks* applauded with exceeding Thanks. He also sent to *Antiochus* by his Embassadour then present, requiring him to keep from the free Cities of *Asia*, and restore to *Ptolomy* and *Philip* what he held of theirs, and not to pass into *Europe* with an Army.

## C H A P. V.

*Of the Roman Wars with Antiochus, and his Adherents.*

S. 1. **S** Eleucus Nicanor slain by Ptolomy Cerannus, Anno 4. Olymp. 124. Antiochus Soter his Son succeeded Nineteen Years, to whom Berosus the Chaldean Dedicated his *Assyrian-History*, which is notoriously falsified by Fryar Annus. He neglected revenging his Fathers Death, who had so loved him that he gave him *Stratonica* his own Wife, being sick for her. Antiochus the God, as the flattering *Melesians* called him for freeing them from *Timarchus* the Tyrant, succeeded Fifteen Year. His first Wife was *Laodice*, to whom he took also *Bernice* the Daughter of Ptolomy Philadelphus, King of Egypt, and so compounded the War between them; but falling into the hatred of *Laodice*, she Poisoned him for it, when her Son *Seleucus Callinicus* was ready to Reign: She also murdered *Bernice*, and her Son, two or three Years after Ptolomy's Death, but the Brother reveng'd it.

Ptolomy Philadelphus, Son of Ptolomy the first King of Egypt, after *Alexander*, began to Reign with his Father, and continued Forty Years: He was first derived from *Alexander's* Successours which made League with *Rome*, and his Off-spring, the last of those Royal Families they rooted out. He set at Liberty all the *Jews* which his Father made Slaves in Egypt, and sent rich Gifts to God's Temple in *Jerusalem*, and requested of *Eleazer* the Books of Holy Scripture, and seventy two Learned *Hebrews* to Translate them into *Greek*, to furnish his Library in *Alexandria*, of which *Genebrard* thinks *Jesus*, *Sirach* was one, whom *Jansenius* proveth then living. *Josephus Antiq.* li. 12. c. 2. reports one *Aristaeus* writ the History thereof.

*Seleucus Callinicus* began his Reign with his Father's

ther's Murder, which cost his Mothers Life, she being slain by *Ptolomæus Evergetes* in revenge of his Sister who Invaded *Seleucus*, but was called Home by Domestick Troubles. *Seleucus* perceiving himself not beloved of his Subjects fought not to gain them by merit, but by force prepares a great Fleet against them, whereon all his hope relied, which God overwhelmed in the Sea, and himself hardly escaped. His Subjects hoping he would become a new Man, in Commiseration offer him their Service, which so revived him, that he raised an Army against *Ptolomy*, who overthrew him; which made him send for aid to his Brother *Antiochus Hierax*, or Hawk (for he cared not on whom he Preyed,) who was but fourteen Years Old, and was extream Ambitious. Before he came, *Seleucus* made Peace with *Ptolomæus*, but had no Peace of his Brother, who overthrew him: But shortly after overthrown himself by *Eumenes* King of *Pergamus*, Son of *Attalus*, and forced to fly away, was taken up in *Capadocia* by *Artamenes*, who designed to betray him, which made him take his Wings to *Egypt*, where *Ptolomy*, knowing his perfidious Nature, imprisoned him; whence escaping by means of a Harlot, he fell into the hands of Thieves, who murdered him. *Seleucus* at this time going to subdue the *Bactrians* and *Parthians*, was taken Prisoner by *Asaces* Founder of the *Parthian* Kingdom, who yet released him; but returning Home, he broke his Neck by a fall from his Horse, after twenty Years Reign. *Seleucus Ceraunus* succeeded his Father Three Years, and was slain by Treason, leaving *Antiochus* his Brother to succeed; and *Acbaus* to Govern the Army.

§. 2. *Ptolomæus Evergetes*, who succeeded *Philadelphus*, yet Reigned, having Married *Berenice*, Daughter of *Magas* King of *Cyrene*, added it to his Kingdom, and as he thought, the Countries of *Celestria*, *Palestine*, &c. His, and his Successours Wars with the *Seleucidae*, were Prophecied of by *Daniel*. O-

nias the High Priest had provoked him, by detaining covetously twenty Talents Tribute, but was pacified by *Josephus* a Jew; and having Reigned Twenty six Years, Dyed in the 139 Olympiad.

*Antiochus*, scarce Fifteen Years Old when he began his Reign, which lasted Thirty six Years, in his Minority was wholly Governed by one *Hermias* an Ambitious Man, who incited him unseasonably to War against *Ptolomeus*, for recovery of *Cælosyria*, &c. while *Molo* the Kings Lieutenant in *Media* Rebelled. *Xenatas* is sent with Forces into *Media*, which are overthrown, while *Antiochus* lay in the Valley of *Marsyas*, between *Libanus* and *Antilibanus*, seeking to pass into *Cælosyria*. Hearing therefore the News of *Xenatas*, he hastens into *Media*, which he recovered from *Molo*, whose left Wing Revolting to the King, *Molo* with divers of his Friends, to shorten the work, killed themselves, and so prevented the Hangman with their own Swords. After this came the joyful News of his Queen's being Deliver'd of a Son. Fortune being thus bountiful, *Antigonus* Marches against *Artabanes* King of the *Atropians*, who being very Old and Timorous yielded to whatever he Propos'd. *Antiochus* in the East, thought good to visit his Borders between the *Caspian* and *Euxine* Sea, in which Journey his Physician informed him against *Hermits*, of whom himself was grown Jealous, and therefore consented to his killing. About these times *Achæus* rebelled, in hope the King would perish in his Expedition; yet *Antiochus* more intending the recovery of *Cælosyria*, neglected him till he had gotten *Seleucia*, first called *Antigonia*, founded by *Antigonus*, and after won by *Seleucus*, and then by *Ptolomy*. Such is the vanity of Men, who think to eternize their Names, not by works of Vertue, but of Greatness, which never lasteth long. *Theodotus* the *Ætolian*, *Ptolomy's* Mercenary, which formerly defended *Cælosyria* against *Antiochus*, now weary

weary of his former Faithfulness (Mercenary like) sells it to him, who took possession of *Tyrus* and *Ptolomais*, with the *Egyptian* Fleet there. *Antiochus*, herewith emboldned, aims at *Egypt* it self, ruled by *Agathocles* and *Sosibius*, whilst *Ptolomy* himself minds only his Pleasure. These two make secret preparation, but openly solícite Peace by themselves and several of their Allies; and *Antiochus* willing to rest this Winter, agreeth on a Truce for four Months to Treat of Peace, which he designed only to lull his Enemies asleep, who watched him better than he did them. During the Truce, Embassadors from *Egypt* are heard, and both sides plead their right to *Cælosyria*, and propound Covenants, but both would have it, or nothing. The Truce ended, *Antiochus* takes the Field, presuming his ordinary Power will serve against his unprovided Enemies; but was deceived, and well beaten for it at *Raphia*, losing Ten Thousand Foot out of Seventy Thousand, and Four Hundred Horse out of Six Thousand, in which *Ptolomy* exceeded, as *Antiochus* did in Elephants: After which he seeks Peace, though what he had gotten in *Syria* was fallen from him. *Antiochus* after this, followed the suppression of *Achæus*, whom he soon penn'd up in *Sardis*, which yet he could not take in two Years, till a *Cretian*, observed by Ravens which continually pitched upon part of the Wall where Carrion was cast into the Ditch, that there it was unguarded; as indeed it was, being thought unapproachable; yet here, though with difficulty, the Town was won, and he driven into the Castle, out of which, also he was drawn by a *Cretian* trick of one *Bolis* a *Cretian*, which knew all the difficult passages of the Rocks, on which the Castle stood. *Ptolomy* desiring to deliver *Achæus* out of his danger, hired this *Cretian*, who undertook it with *Cambyesus* his Country-man, as very a *Cretian* as himself (that is, as false a Knave) and brought him out, but betrayed



betrayed him to *Antiochus*; who seeing him, could not refrain Tears, considering the Calamities incident to great Fortunes, but Condemned him to a cruel Death.

*Antiochus* some Years after, made an Expedition against the *Hircanians* and *Parthians*, a little Nation, subject to the *Median* Government, which was now in the hand of *Antiochus's* Lieutenant, whose Infidelity provoked *Asaces* a Noble-man to Rebel, and made himself King. He succeeded so well, that he withstood *Seleucus Callinicus*, and took him Prisoner, but entertained him nobly, and released him; his Posterity increased the Dominion. *Asaces* the Second now Reigned, against whom *Antiochus* led such an Army as he could not encounter, till *Antiochus* had pass'd through the Country, and won *Tambrace* in *Hyrkania*, by which time he had gathered such Forces as enabled him to try Battel. After this he sought Peace, which *Antiochus* granted, making him a Friend whom he could not force to be a Subject. The like Expedition made against the *Bactrians* Governed by *Euthydemus*, with whom also he made Peace; and went over *Caucasus* to review the Old League with the *Indians*.

§. 3. *Ptolomæus Philopater*, so called by derision, as having made away Father and Mother, as it is thought, though he began to Reign young after the Battel at *Raphia*, gave himself over to Sensuality; and by the instigation of *Agathoclea* his Strumpet, Sister to *Agathocles*, murdered his Wife, set his Sister, which was *Arfinoe*, by whom he had *Ptolomæus Epiphanes*, which he left but five Years Old, unto the tuition of *Agathocles*. He Assembled the *Macedonians*, which were the Kings ordinary Forces in Pay. (Not all Born in *Macedon*, but of the Posterity of them which Planted in *Egypt* with *Ptolomæus Lagus*, and would not be called *Egyptians*, as neither would the Kings,) To these he made an Oration

Oration with Tears, intreating their Fidelity to the King, whom he shewed in his Sister's Arms, and accused one *Tlepolemus* of Treason; but finding himself deceived, he departed; and upon his taking one of them upon suspicion of Treason against himself, they rose in Arms, took away the King, slew him, dragged the Strumpet his Sister naked through the Streets of *Alexandria*, as also her Mother the Bawd, and tore them in pieces. *Antiochus*, and *Philip* of *Macedon*, thought to make advantage of these troubles in *Egypt*, and to divide the Orphans Estate between them. But the *Romans* whom *Philopater* had obliged in the *Punick War*, being Solicited, were easily perswaded to protect the Child. The *Macedonian* was imployed at Home. *Antiochus* having recovered his losses in *Syria*, the *Jews* were civilly treated by him: And he suffered himself to be perswaded by the *Romans*, to forbear the *Egyptians*. He also sent to make League with the *Romans*, who applyed themselves to give him all satisfaction, though they secretly intended otherwise, till they had effected their design for *Macedon*. *Antiochus* dealt after the same manner with *Philip*, and with *Eumenes*, Son of *Attalus*, King of *Pergamus*, offering either of them a Daughter, and yet endeavour'd to destroy them. *Eumenes* excuseth his refusal, and tells his Brethren (who wondred at it) that in taking the Offer he should fall into the Quarrel against the *Romans*, who would surely make War upon him. The *Rhodians* also had the prudence to foresee that Storm, when they threatned to set upon his Fleet, if it did pass a certain Promontory in *Cilicia*: Thus seeking to keep him from joyning with *Philip* their Enemy, and molesting the South of *Asia* belonging to *Ptolomy*, the next Spring he passed over *Hellespont* into *Europe*, and re-edified, and peopled *Lyfimachia*.

§. 4. Rome having temporized with *Antiochus*, till the War in *Macedon* was ended, and most of *Greece* become little better than *Clyents*, *L. Cornelius* is sent unto *Antiochus* in more plain Terms, urging his restoring to *Ptolomy* what he had lately taken from him, and the like also to *Philip*, and to let the free Cities in *Asia* rest quiet, and requiring a Reason for his bringing such an Army into *Europe*. *Antiochus* wonders the *Romans* should trouble themselves with *Asian* matters, more than he with *Italian*, and answers the rest so as *Cornelius* replied not; but upon false rumours of *Ptolomy's* Death he hasteth thither, having Commission for that purpose. *Antiochus* also hasteth thither, with all his Sea-Forces, to take possession; but hearing *Ptolomy* was alive, he took another way; and after a dangerous Shipwrack recovered *Seleucia*, and so went to *Antiochia*, where he was secure for that Winter. Rome in the mean time is careful to secure *Greece* and *Macedon*, against the *Asian* War, the Fame whereof coming to *Carthage*, gave *Hannibal's* Enemies occasion to contrive his Expulsion. He had of late put on the long Robe, being chosen *Prætor*, and reformed the *Treasurers* who Robbed the *Treasury*, and brought the *Judges* to be Annual, who had been for Life, which inflamed their Envy. Rome is informed his Faction was strong, and will be in Arms suddenly; for preventing whereof three *Embassadours*, are sent, pretending his well-wishers, as also other business about *Masanissa*; for Rome is glad of such an occasion against him, though *P. Scipio* dissuaded that dishonourable course; and *Hannibal*, for all the pretence, knew their meaning, and having shewed himself in the Assembly, and in the Evening walking out with two Friends, took Horse where he had appointed them, and that Night came to a Tower of his own, where he had a Ship always furnished for such purpose, and so Sailed to  
Tyre,

Tyre, and thence to *Antiochus* at *Ephejus*, who is exceedingly rejoyced at his coming. But what could this great General do in the *Asiatique* War? He could not make such Souldiers of base *Asiatiques*, as of hardy *Spaniards*, *Gauls* and *Africans*, &c. Nay, could he do it, yet the Pride of *Antiochus's* Court, the Baseness of his Flatteries, and a Thousand Vexations would make his Virtues unprofitable, being a banished Desolate Man, wanting his Brethren to assist him. But *Antiochus* was more careful of Peace with *Rome*, sending to *Quintius*, to require the Faithful keeping of it, though the *Romans* intended nothing less, as the common talk at *Rome*, and *Quintius's* stay in *Greece*, and seeking pretences not to Depart, did Argue. For being secure of *Philip*, *Greece* being at Peace, *Antiochus* still Solicites Peace. But the *Aetolians* are much convinced, that *Quintius* should still keep Possession of *Chalcis*, *Demetrius*, and *Acrocorinthus*. *Nabis*, Tyrant of *Lacedemon* kept *Argos* in Bondage, which concerns the *Romans* In Honour to make free, saith *Quintius*, which the *Aetolians* will undertake. Yet in a common Assembly of all the States, *Quintius* is intreated to do it, as being easie, when all the Confederates were joined with him. After this, the *Romans* depart out of *Greece*, and *Titus Quintius* Triumpheth at *Rome*. *Quintius* and his Associates from *Rome*, and *Antiochus* his Embassadors make many Treaties to no purpose, but to give *Antiochus* leisure of two Years to prepare for War. The *Roman* Conditions were not less dishonourable for him to yield to, than unreasonable for them to Demand. For though, they which have been at War, and gotten no great advantage of each other, may demand restitution of things gotten, or lost; Yet between them, who never fell out, for wrong done, or received, there can no such Conditions for establishing Friendship be proposed: Seeing it is reasonable; that each should enjoy their own; and

neither take Superiority over the other to prescribe Conditions, as Conquerours may do.

S. 5. *Rome*, after *Hannibal's* departure out of *Italy*, was continually Infested with Insurrections of the *Insubrians*, *Boijans*, and other *Cisalpine Gauls*, with the *Ligurians*; who having served together under *Mago*, and *Amilcar*, became such Friendly partakers of each others Fortune, that they seldom undertook any Enterprize, but together. The *Cisalpine Gauls*, or *Lumbards*, had been kept under by *Rome*, from the second *Punick War*, until *Hannibal* invaded *Italy*, and held out after by the assistance of the *Ligurians*; a stout, subtle, hardy, poor People, induring hardness, and not discouraged by losses; obstinate in War, without respect of keeping Covenant, and continu'd Enemies and Friends more by Custom, as Savages do, than by Judgment. The *Roman War* with them, served to train their Men to Hardness, and Military patience. *Spain* also, after *Scipio's* departure, put *Rome* to continual employment, slew a Proconsul. *Porcius Cato* Consul, had almost as much work there, as the Re-conquest of *Spain*: He began to disarm them, which made them desperate; he cast down all their Walls, and brought the Country to that pass, that it was in no danger to be lost long after.

*Hannibal* being forced to leave *Carthage*, his Enemies promise themselves and their City all the happiness which obedience to *Rome* could afford; but coming to try the Controversie before the Senate with King *Masanissa*, who had taken from them some Land, which he claimed anciently belonging to his Fore-fathers, they found how little regard they had to *Carthage*.

S. 6. The *Ætolians* discontented with the Peace made by the *Romans*, as finding their Merit undervalued, invite *Philip*, *Antiochus*, and *Nabis*, against the *Romans*. *Nabis* beginneth and besiegeth *Gytheum*, and wasteth

wasteth *Achaëa*. *Philopœmen* was now Prætor of *Achaëa*, to whose discretion all being referred, he began with a Sea-fight, wherein his skill failed; then he fell to his own Element to prove the Enemy at Land, where his skill in discerning the advantages of Ground, was excellent, and by an Ambush intrapped his Enemy and slew many. So likewise, he deceived *Nabis* by a counterfeit Fugitive, which told him *Philopœmen* designed to get between him and *Lacedemon*, which made him hasten Homeward, leaving some Troops to Guard his Camp, which was presently fired, and he pursued so hard that his People fled into a Wood, thinking to get Home in the Night; but the Ways being laid, hardly a quarter of them got into *Sparta*. While the *Romans* are busie in *Greece* to prepare War with *Antiochus*, their Embassadours with *Antiochus* Treat of Peace; and there meeting with *Hannibal*, and conferring often with him, *Antiochus* grew jealous, till he was informed by him of the Oath his Father had made him take, never to be Friends with the *Romans*. *Antiochus* rejecting the dear rated Peace offered by *Rome*, complies with the *Ætolians*, who thereupon in their *Panætolium*, or common Assembly of the Nation, decree to call *Antiochus* into *Greece*, to decide their Controversie with the *Romans*. The execution of the Decree was referred to the *Apocleti*, or Privy-Council, who suddenly surprized *Demetrias*, but failed of *Chalcis*; yet they got *Lacedemon* by killing *Nabis* their Friend, under pretence to give him aid in his weakness, after his Overthrow by *Philopœmen*; but while they were busie in rifling his Palace, the Citizens took Arms and slew them. *Philopœmen*, while *Lacedemon* was in this doubtful Estate, went to it, and called out the chief Citizens, persuading them to Incorporate the City unto *Achaëa*, which they yielded unto.

S. 7. *Antiochus*, upon *Tboas*, the *Ætolians* Counsell, changed his purpose of sending *Hannibal* with a Fleet



against the *Romans* in *Africa*, and ordered him presently to pass over to *Greece*, which he performed, but with no such numbers as were expected, having only Forty serviceable Ships, Six Elephants, Ten Thousand Foot, and Five Hundred Horse; which smallness of number he excused, promising shortly to fill all *Greece*. Being chosen their General, he went first against *Cbalcis*, thinking to gain them with words, but could not till he returned with greater Power; upon this, the rest of the Island of *Eubæa* yielded. Then Embassadors are sent to all Quarters to persuade them to join with King *Antiochus*, who came to procure their Freedom; they answer as had the *Cbalicidians*, Their Freedom could not be bettered. They meet with *Quintius* at an *Achæan* Council, where the *Ætolians* and *Antiocheans* extol one another, by which *Quintius* took opportunity to shew their vanity, and the Kings weakness both in Judgment and Power, and that he and the *Ætolians* did but delude each other: So War was Proclaimed against them. Thus as the turbulent *Ætolians* were only forward with *Antiochus* against the *Romans*, so the *Achæans* do at last declare for them; all the rest stand doubtful, except *Elamis*, who loved the *Ætolians*, and the *Eubæans* and *Bæotians* forced by *Antiochus*, with the *Magnetians* and *Arbamanians*. *Antiochus* confers with these, and *Hannibal* long neglected, by reason of the bragging *Ætolians*, is consulted, who spake plainly his mind; That as for these Confederates, their weakness and fear made them uncertain Friends, whereas if the *Macedonian* had been engaged, he was strong and could not start, having once fallen off from *Rome*; but if he dare not, let him keep at Work at Home; and let the *Gauls* be provoked, and a strong Power sent into *Italy*, while the King proceeds at *Greece*. They are pleased with the brave Speech of this great Spirit; but nothing is done, except forcing *Thessaly*, where yet *Larissa* withstood his Army, and was relieved by  
the

the *Romans*, at whose sight he rose and went to *Gbalcis*, to promote the Love of a trappanning Woman.

*M. Acilius*, Consul, comes into *Greece* with Ten Thousand Foot, Two Thousand Horse, and Fifteen Elephants, to whom *Ptolomy*, *Philip*, *Carthage* and *Masanissa* offer their assistance, but only *Philip* is accepted, and recompenced with *Atbamania*, *Antinaxer* the King being expelled. All *Thessaly* willingly yielded, and *Antiochus* is perplexed, crying out he was betrayed, and called upon the *Ætolians*, who sent in some small Forces, with which and his own, he took the Passage of the Straits of *Thermopylae*, out of which nevertheless he was beaten by the Consul *Porcius Cato's* indefatigable labour, in finding ont an unknown Passage up, where the *Ætolians* had six Hundred to keep the Place, whom he put to flight, and following them was led to *Antiochus's* Camp, upon sight of whom all ran away, and *Antiochus* forsaketh *Greece*. In few days all that *Antiochus* had got was recovered, and *Heracleia* won from the *Ætolians* to their great Terrour, they having sent Post to *Antiochus* for Aid before they had been subdued by the *Romans*, who now left no Enemy behind against their Invading *Asia*. *Antiochus* upon that consideration, sent *Nicanor* with Money and promise of Forces; but upon loss of *Heracleia* they sue humbly to the Consul, who will scarcely hear them. In the end offering to yield to the *Romans*, upon discretion, he required such Conditions as they thought slavish; whereupon he offered to lay Chains upon them, but was over persuaded. So he went to besiege *Naupactus* while *Quintius* was settling *Peloponnesus*, from whence he came to the Consul when the earnest Suit of the *Ætolians* had procured Truce, while they might send to *Rome*, which they did to no purpose; whereupon they Sue for Pardon. The Consul suddenly attempteth *Lamia*, and won it, while they prepare against him at *Naupactus*, and then goeth to *Amphyfia*.

§. 8. *Cornelius Scipio* is chosen Consul, and upon *Publius Scipio Africanus*'s offer to be his Lieutenant, is appointed to *Asia*; who having Thirteen Thousand Foot, and an Hundred Horse, came into *Greece*, and took charge of that Army at *Amphysia*, which presently was forsaken; but the Castle held out and was thought impregnable, which made *Publius Scipio* procure a Years Truce for them, much desiring to be in *Asia*. So that the *Scipio*'s set forward, and in *Macedon* find all desired assistance, and *Philip* to accompany them to the *Hellespont*, where they stay till the Navy to Transport them be ready. At the Sea this Spring *Polixenidas* banished *Rhodia*, but *Antiochus*'s faithful Admiral desiring to be revenged, hearing the *Rhodian Fleet* lay at *Samos*, sent the Admiral private Intelligence, that if his Banishment might be repealed, he would betray the Kings Fleet. After agreement between them, the *Rhodian* grew secure, so that *Polixenidas* coming suddenly upon him, took or sunk all but five. *Seleucus* Son of *Antiochus* besieged *Pergamus*, which was defended by *Attalus*, Brother of King *Eumenes*, who was assisted by *Diophanes*, bred up by *Philopæmen* with a Thousand Foot, and an Hundred Horse; He observing from the Walls how careless the Enemy was, went out with his *Archæans*, and encamped near the Enemy, who derided his boldness, and seeing him so quiet, became secure, but were soon surprized, and many slain: So that after such another defeat, *Seleucus* was forced to quit the Siege. *Antiochus* shortly after lost Forty Gallies near *Myonesus*, a Promontory in *Asia*, being Overthrown by the *Romans* and *Rhodians*, so that he had but Forty nine left. Upon this he called Home the Garrison from *Lyfimachia*, and Mustred all his Forces, intending only his own defence, to which he desired a Supply of his Father in Law, the King of *Cappadocia*: But he hearing the Consul was Landed in *Asia*, sent to intreat Peace, offering to free what  
Towns

Towns he would name upon the Coast, yea to part *Asia* with them, and bear half their Charge. All this the Consul thought too little; he will have all the Charges, and all the lesser *Asia* freed, and him confined over Mount *Taurus*; to which *Publius Scipio* adviseth the Kings Embassadour to persuade his Master, when he privately solicited his mediation to the Consul. His King esteeming these demands no less than if he had been Conquered, would not listen to them, having Seventy Thousand Foot, and Twelve Thousand Horse, Ninety two Elephants, and many Armed Chariots after the Eastern manner, with Sithes; nor did he fear him. For hearing *Publius Scipio* was sick, he sent him his Son, whom he had taken Prisoner and used honourably; which comforted the Father, who for requital wished him not to fight till he heard of his coming to the Camp. The King hereupon removed to *Magnesia* on *Sypylus*, and Fortified himself, being followed by the Consul, who offered him Battle, which he would not accept; till at last fearing to dishearten his Men, when the Consul took the Field and set his Men in order, he also did the like, which made an admirable Show for numbers and variety, through the different manner every Nation used. It is shameful to relate, and incredible to believe, how little resistance this brave Show of *Asiatiques* made, suffering themselves to be slain like so many Beasts, to the Number of Fifty Thousand Foot, and Four Thousand Horse, besides Prisoners, with only the loss of three Hundred *Roman* Foot, Twenty four Horse, and Twenty five of *Eumenes's* Men. *Antiochus* sends from *Apamea*, whither he was fled, an Embassadour with full Power to submit to what the Consul would require, to which *Publius Scipio* obtained leave to Answer, because it should be moderate. He requireth Fifteen Thousand Talents to be paid at set times; That *Antiochus* shall abandon all on this side *Taurus*, pay *Eumenes* four Hundred

dred Talents, and a proportion of Corn; put in Twenty Hostages, and deliver *Hannibal*, and *Thoas* the *Ætolian*, unto the *Romans*. *Antiochus's* Embassadour comes to *Rome*, accompanied with King *Eumenes* and the *Rhodians*; and the Peace is Confirmed with the division of the Conquests among the *Roman* Allies to their full satisfaction. *Cornelius Scipio* returning, hath a Triumph exceeding any Ten before, and had the Sirname *Asiatique* for his Title, as the Merits of his Victory, tho' the Virtue requisite was short of that in *Publius Scipio*.

§. 9. *Marcus Fulvius*, and *Curius Manlius* the Consuls, have *Greece* and *Asia* divided between them, being more than one could look after at once, having the *Ætolians* to reduce unto the acknowledgment of the *Romans*, and their new Conquests in *Asia* to be regulated. In the interim of the *Ætolians* Truce, *Aminander* (whose Kingdom of *Arbamanis* the *Romans* had permitted *Philip* to Possess) found means to recover it, as the *Ætolians* did the *Amphilochians* and *Aperantians*. *Fulvius* being come into *Greece*, besieged the noble City *Ambracia*, which much imported the *Ætolians* not to lose, and yet were not able to relieve it: So that the *Athenians* and *Rhodians* interceed for Peace, which the Consul (finding the difficulty of winning the Town) condescended to. To *Rome* they go, and agree to divers Articles, which make them more obnoxious to *Rome* than any people of *Greece*. Consul *Manlius* in *Asia*, visited all that *Antiochus* had lost on this side *Taurus*, and loaded himself with the Booty, and at length came to the *Gallo-Grecians* upon the River *Halis*; who took all they had, and went up to the Mountains *Olympus* and *Margana*, hoping the Consul either would not follow, or be easily repelled. But in both they were deceived, being unfurnished with Arrows or Slings, or defensive Armour, and so in the end were forced to throw themselves off the Rocks,

Rocks, leaving to the *Romans* all that Wealth which they had gotten by long robbing their Neighbours. He forced *Araratbes* and others to submit, from whom he also drew, what he could get. Finally, having sworn the Peace of *Antiochus*, and taken an Oath of his Embassadors for him, to take his way Home by *Hellespont*, loaden with rich Spoils; and accordingly passing through *Thrace*, he was eased of the carriage of no small part, not without the instigation of *Philip*, grown very uneasie with the *Romans* for not respecting him according to his Deserts, as he thought. But the Consuls at their return to *Rome*, triumphed; and *Manlius* was charged with sending his Armies over *Taurus*, the fatal Bounds of *Rome*, according to the *Sybill's* Prophecie: Yet *Lucullus* and *Pompey* led the *Roman* Army over those Hills with *Manlius*, when he deferred Triumph, there being an hot Inquisition in the City, by the Tribunes against the *Scipio's*, as not having brought into the Treasury, what was gotten in their Victories. This indignity so offended *Publius Scipio*, that he left the City, and never returned, redeemed his Brethren, and his Goods were all confiscated. After this, *Manlius* brought into the Treasury as much as made the last Payment of the Money borrowed of Private Men in the *Punick* War. Thus began the Civil War, of the Tongue in the *Roman* pleading; Security from danger abroad, and sufficient employment kindling this fire at Home, which caught hold upon that great Worthy, to whose Virtue *Rome* was so much indebted. But these Factions did not long contain themselves within the heat of words; but when Men found themselves over-matched at the Weapon of the Tongue, whose Art in leading the multitude was grown to perfection, they turned to open Hands by Frays in Streets, and after by Battels in open Fields, which in three Generations after, overthrew the insolent Rule both of Senate and People.



## C H A P. VI.

## Of the second Macedonian War.

**A**NTIOCHUS being Overthrown, *Philip*, *Eumenes*, and all *Greece* seemed to be Free Men, and Govern by their own Laws; but indeed were absolute Vassals to *Rome*, which of the five Prerogatives of an absolute Monarch, or Sovereign Power, viz. To make Laws, Magistrates, Peace and War, Coyn Money, and receive Appeals, the Romans had assumed four, especially the greatest, which is Appeals, and in the other three, interposed her self at Pleasure. Yet *Eumenes* living far off, and the Neighbour Nations not well subdued, and obedient to *Rome*, he was long unquestioned of any thing; as was also *Ma-sanissa*. *Philip's* Temper was more noble, as he which had not forgot his own former Greatness, Honour of his Family, and the high Reputation of his Kingdom. His Magnanimity is construed Want of Reverence to the *Roman* Greatness: so that upon the complaint of *Eumenes* and the States of *Thessaly*, he must depart, leaving even those places he had Conquered, by the Consent of *Rome*. *Lisimachia* the chief City in *Thrace*, having been assistant in *Philip's* Usurpation, was destroyed by the *Thracians*, and Redified by *Antiochus*, after he had won *Chersonesus*, both which the Romans bestowed upon *Eumenes*: To these *Anus* and *Maronea* had belonged, both gotten by *Philip*, and Fortified for Guard of his Kingdom against the Barbarous *Thracians*, which now *Eumenes* beggeth; but the People of these places endeavour their own Freedom from both. This design of the *Maronites* so provoked *Philip*, that by *Cassander*, one of his Men in *Maronea*, directed by *Onomastus* his Warden of the Sea Coast, the *Thracians* were let into the Town, which was sackt by them:

them : And when *Cassander* at the *Romans* demand, was to be sent to *Rome* to be examined about it, he was Poisoned by the Way, according to *Machiavel's* Rule. *Philip* hereby grew further into question at *Rome*, but sent *Demetrius* his Son, who had been Hostage there, and obtained the favour for him to answer. In the mean time the *Roman* Embassadour which had judged between him and his Neighbours, passing through *Greece*, hears of a Controversie between the *Acheans* and *Lacedemonians*, which *Lycortus* the *Achean* Prætor, told *Appius Claudius* boldly, that it was strange, that the *Romans* should call their faithful Allies to account, as if they were Vassals. *Appius* answered like a *Roman* Lord, and threatened to force them, and shortly after, the Senate made void all Judgments of Death, or Banishment given by the *Acheans* against the *Lacedemonians* : And made it a question whether *Lacedemon* should not be made a free State, as of Old. Into this Slavery, had the *Romans* brought all the States near them, which had desired their Patronage, and made them groan under the Yoke. *Demetrius* returned to his Father with desired Peace ; more for his own sake than his Fathers, as they wrote to *Philip*, which made the Son insolent, and the Father to hate both them and him.

§. 2. *Messene*, which had been annexed to the *Achean* Commonwealth against their Wills, grew bold upon the *Romans* Peremptory dealing with the *Acheans* designing to fall off, in hope to become a free State again : *Philopæmen* Prætor of *Achea*, Levied Forces in haste to meet *Dinocrates* the *Messenian* Captain, and forced him to retire, till a fresh Supply coming from *Messene*, compelled him to retreat, in which labouring to make Way for his Horsemen, himself weak with former Sickness was dismounted, taken, and carried to *Messene*, where *Dinocrates* seeing him so generally affected, hastned his Death by an Hangman, which brought him a Cup of Poison.

*Hannibal*

*Hannibal* about the same time was with *Prusias* King of *Bytbinia*, to whom *T. Quintius* was sent to demand him, as the most spiteful Enemy of *Rome*; wherein the wretched King intending to give the *Romans* satisfaction, set a Guard about *Hannibal's* Lodgings, who seeing himself beset, took a Poison, which he always carried about him, and so Died; exclaiming against the *Romans*, degenerating from the Virtue of their Ancestors, who would not consent to the Poisoning of *Pyrrhus* their Enemy, and against the Treachery of *Prusias*, betraying his Guest, contrary to the Honour of a King, and the Laws of Hospitality, and Faith given. *Publius Scipio* died the same Year, to accompany *Philopæmen* and *Hannibal*: Being as great Generals as ever the World had; but as Unfortunate as Famous. Had *Hannibal*, whose Tragedy we have endeavoured only some hints of, been Prince of *Carthage*, able to command such supplies as the War he took in hand required, it is probable he had torn up the *Roman* Empire by the Roots. But the strong Cowardly Factions of Enemies at Home, made his great Virtue (wanting Publick Force to sustain it) to dissolve it self in his own and Countries Calamity.

From such Envy of Equals, or jealousy of our Masters, whether Kings, or Commonwealths, it is, that no Profession is more unprosperous than that of Generals; besides the Rapes, Slaughters, Devastations, &c. which are so hateful to God, That were not the Mercies of God infinite (as *Montluc* Marshal of *France* confessed) it were in vain for those of his profession to hope for any portion thereof, such Cruelties being permitted, or committed by them. And true it is, that as the Victories obtained by so many of the greatest Commanders, are commonly ascribed either to Fortune, or to their Followers, or Cowardize of the vanquished, so the most, whose Virtues have raised them above all Envy, have in the end  
been

been rewarded either with Disgrace, Banishment, or Death ; as Examples, both of the *Romans*, and *Grecians* Witness.

§. 3. *Philip* well perceiving the *Romans* aimed at his Kingdom, repented himself of his Obsequiousness to them. Yet was in ill Condition to help himself, having been beaten by them ; his People unwilling to deal with them, and no Friends to assist him. Yet Necessity, the Mother of Invention, made him resolved to remove the Inhabitants of his Maritime Towns to *Emathia*, and people them with *Thracians* that feared not the *Romans*. He also designed to draw the *Basterna*, an hardy Nation, beyond *Danubius*, into *Dardania*, and to root out the *Dardani-ans*, always troublesome to *Macedon* : But this device took slow effect, and was hindred divers ways. His Subjects removed against their Will, broke into words, which his cruel Nature seeking to repress by putting many unto Death, increased to exclamation, which inflamed him barbarously to Massacre their Children. After this, the Furies enter his own House, and Vengeance was poured upon him from Heaven in his own Children, as was thought by the jealousy he had of *Demetrius* his Younger Son, and the fear *Prusius* had of him for his Interest in the *Romans* Affections. Wicked Instruments are not wanting, who counterfeited a Letter from *Quintius* to *Philip*, intreating for *Demetrius*, with an intimation of his ambitious Desire against his Brother *Prusius* : One *Didas* also, to whom he was committed by *Philip*, pretending Friendship to him, sound- ed him, and told the King that he meant to flye to the *Romans*, who would not fail him : So the Father, without any examination, commanded his unhappy Son to be Murdered ; and after, upon his Cousin *Antigonus* his searching, found out the Contrivance too late. Hereupon he intended to confer the King- dom upon *Antigonus*, but Death prevented it.

§. 4. *Per-*

§. 4. *Perseus* succeeded his Father, who had Reigned Forty two Years ; he thought it not expedient to imbroil himself so soon with the *Roman War*, but to settle his Dominions, and therefore to prevent danger, slew *Antigonus*. Then to get his Subjects Affections, he sate in Judgment, and made them many publick Shows ; and to win the *Romans*, he sent and renewed the League.

*Masanissa*, had heretofore taken the Country of *Emporia* from *Carthage*, and about this time he took other Land from them by force, about Seventy Towns and Castles, of which, when the *Carthaginians* complained by their Embassadors, prostrate with Tears before the Senate, desiring Right, or Liberty to defend themselves against him, or at least to know how far *Masanissa* should be allowed to proceed : And if none of these would be granted, that then the Senate it self would inflict upon them what they thought meet, rather than to keep them in continual fear of this *Numidian Hangman*. See the fruits of their Envy against that valiant Family of the *Barchines*, and of the *Roman Peace* desired by *Hanno* ; which hath made them Slaves to the Servants of the *Numidian*, whose Fathers they had used to sell over *Africk* and *Greece*. Their Answer was gentle, but without effect, and *Masanissa* hath a mild rebuke. *Perseus* is not yet brought into such a Yoke, but must be, for he is questioned for taking up Arms without their leave, though to subdue his own Rebels. After the same manner they dealt with *Greece* : And of all others, with the *Acheans*, who presumed most on their Favour : So that all saw, that the *Roman Patronage* tended to nothing, but the bondage of *Greece*. This gave *Perseus* hopes to find a Party there, as indeed he did, though it little availed him.

§. 5. *Eumenes* King of *Pergamus* hated *Perseus* exceedingly, not only for an Hereditary quarrel with  
Mast-

*Macedon*, but for that, he perceived the *Greeks* began to favour him more than himself, whom they seemed to neglect, for being over serviceable to *Rome*. For Redress hereof, he thought it not hard to induce the *Romans*, utterly to overthrow the *Macedonian* Kingdom, which the *Greeks* now adored; to which end, he took a second Journey to *Rome*, where he laboured to provoke the Fathers against *Perseus*; which needed not, though yet they heard him willingly, that their Pretence of War might have the fairer shew, as proceeding from the information of such a King, come on purpose so far as out of *Asia*. The *Rhodians* also were there with the *Macedonian* Embassadors, to answer, with matter of recrimination, that *Eumenes* had provoked the *Lycians* to Rebel against the *Rhodians*. Careless Audience was given to the *Rhodians*, for their Friendly Office in conveying *Laodice* the Daughter of *Antiochus* to *Perseus*; and their Answer is, that the *Lycians* were assigned to *Rhodes*, not as Vassals, but Associates: Thus their Subjects are become their Fellows: *Masaniissa* and the *Ætolians*, whose Subjects were not increased by the *Romans*, or by the Cities and People bestowed upon them after *Antiochus's* Overthrow, but their Friends, had cause to resent this Decree. The *Macedonian* Embassadors were heard, not so carelessly as angrily, being glad that *Harpatus*, the chief Embassador, had by violent Speeches given them cause of anger. And though *Perseus* his faint Heart was not fit to threaten; Yet now he might think to get more by a little Bravery than submission, seeing the Eyes of all *Greece* were set upon him for a Delivery from the *Roman* Servitude. And it seems *Perseus* was not very cautious of offending them, when he hired three or four *Russians* to Murder *Eumenes*, in his return from Worshipping at *Delphos*, whom they had left for Dead, though he recovered: The Report of his Death made *Antiochus* his



Brother to take upon him as King, and would have taken *Stratonice* his Wife (as a matter of State) had not *Eumenes*'s coming home, put a stop to it: All which *Eumenes* only checked, with wishing him not to Marry with the Queen, till he was sure the King was Dead, who then bequeathed her to him. The Senate upon these occasions, Decree War, and send Embassadors to require satisfaction, or to denounce it, which *Perseus* flights, calling the *Romans* greedy, and insolent; commanding them to depart. This present heat was too much, he wanting constant resolution, which he neglected in hope of Peace.

§. 6. *Rome* had now fair occasion of War with *Macedon*, which though it had been long sought, yet the preparation for War was to seek, and the want of it helped to sound the disposition of *Greece*, which they sollicit by Embassadors with better terms than Threatnings, though they durst not but promise aid to them, whose Ruin they desired. The fear of *Greece*, grew from the timorous demeanour of *Perseus*, whom they secretly affected, but saw his want of resolution would betray them all that declared for them, if he could make his Peace, which even then he sought, when he was in the Field, and his Enemy not in sight. His Embassadors were scarce come Home, when *Licinius* the *Roman* Consul was at *Apollonia*; and yet *Perseus* is still in deliberation, though at last the stoutest and wisest Counsel prevailed, if it had been as well followed after he had brought his Forces together, which were Thirty nine Thousand Foot, and four Thousand Horse. Being come into *Thessaly*, which was the Enemies way, some Towns yield, and some he forc'd, and so came to *Sicurium*. *Licinius* is also come into *Thessaly*, with only two Legions, tyred in his passage through *Abamania*; and resteth by the River *Peneus*, Incamping there, and intending not to Fight till

till his Auxiliaries were come; that so he might strongly force through *Tempe*, of whose Straits *Perseus* was Master, to his great advantage, and might have had more in taking the Straits of *Aous*, *Eumenes*, and *Attalus* his Brother, are come to the Consul with four Thousand Foot, and one Thousand Horse. Yet the Consul keepeth in his Trenches, and is content to be insulted day by day, by *Perseus*, till at last, he was forced to send out *Eumenes*, *Attalus*, and his own Brother, In this Skirmish *Perseus* slew two Hundred, and took as many, with little loss, and might have distressed the Consuls Camp, if his fear had not baffled his Incouragement by this Success: For the Consul was glad to Decamp at Midnight, to a stronger Place beyond the River. Of all the advantages he had, this weak spirited Man made no other use, than to hope for Peace; though *Licinius* peremptorily told him he should look for none, without an absolute yielding both Person and Kingdom. Not long after, attempting to force the Consuls Camp, he had the worst, and thereupon leaving a weak Guard in *Tempe*, he returned to *Macedon*. *Licinius* the Consul, and *Lucretius* the Admiral, ended their Year with cruel Oppression of the Confederates; as did this Successours, *Hostilius*, and *Hortensis* the Admiral, who more intended quarrelling with Friends, than warring with Enemies; of the Oppressions by the two Admirals, Complaint was made at *Rome*, and *Lucretius* deeply fined, and a Decree sent to *Greece*, Ordering him to refuse all Impositions not warranted by the Senate.

§. 7. *Perseus* in the two first Years of the War, was grown stronger, being enlarged on the *Illyrian* side, and his *Grecian* Friends grown bolder; and many of the *Roman* Friends keep out their Admiral by force, for his Oppression; and the

Glory of the Enterprize against *Macedon*, defac'd as their Army lessened greatly. *P. Martius* a new Consul, cometh to help all, if he knew how; yet he began hotly, and indeed the right way to pass through the Straits, not by Force against the Guard that kept them, but by seeking untrodden Ways over such steep Mountains, as if Nature had determined Armies should never pass them, especially with Elephants. *Perseus* could not be ignorant of the *Romans* coming towards him, and might have distressed them, if his Heart had served; but he only Guarded the ordinary Passages into *Tempe*; and when he saw the *Romans* entred, he was so far from forcing them upon their extreme Weariness, that he fled, crying All was lost without a Fight. So in haste he left *Dium*, being the strong Passage into *Macedon*, and sent Post to set Fire on his *Arsenal* at *Thessalonica*, and cast his Treasure at *Pella* into the Sea, and called the Captains which kept the Straits; but after his Fear was past, he put the two First to Death, to cover his Fear, as if they had acted without his Command. *Martius* presently took *Dium*, yet after one days March into *Macedon*, want of Food forced him back to *Thessaly*, so unable was he to hold out, if he had kept the Straits: So he forsook *Dium*, and took the Way to *Phila*, to meet his desired Provision, and foolishly gave over the Enterprize, either for want of Courage, or Skill; which so Incouraged *Perseus*, that he Fortified *Dium* again, and so frustrated all the Consuls proceeding that Summer, who only took *Heraclea*, five Miles off. The like Success had the Admiral at Sea in Attempting *Thessalonica*, *Cassandria*, and *Demetrias*, though assisted by *Eumenes*. While the Consul lay at *Heraclea*, he persuaded the *Rhodian* Embassadors to Mediate for a Peace, which might argue his Fear, though *Polybius* thinks it was to indanger the *Rhodians*.

Here

Here also *Polybius* brought him word of Supplies Decreed for him out of *Achaëa*, which he refused, and also dissuaded sending any to *Appius Claudius*, as not needful, though *Claudius* on the Frontier of *Illyria* was in danger, and sent for it, and for want of it, was highly displeased with *Polybius*. *Eumenes* at this time grew cold in Affection to *Rome*, upon what occasion is doubtful; though it was generally thought, that upon disgust of some usage of *Martius* he went Home, from whence *Perseus* sent to invite him by some hope of Gain, and upon consideration of that, the Fire was like to take his own House, next after *Perseus's* House was burnt. The like course *Perseus* took with *Gentius* King of *Illyria*, and gained him, and both send to the *Rhodians*, desiring them to Mediate between *Perseus* and *Rome*, which they promised, thinking *Martius* also desired it: But when their Embassadour moved for that Mediation, they were so disdainfully taken up, that in all Humility they were glad to submit. *Gentius* having received Ten Talents, and more being coming, laid hands on the *Roman* Embassadours, and committed them, whereupon *Perseus* recalled his last Treasure, seeing *Gentius* so far engaged. About that time came *Clondicus* with Ten Thousand Horse, and Ten Thousand Foot of *Gauls*, or *Bastarnes*, procured by *Perseus*; but for want of Covenanted Pay, presently returned toward *Danubius*.

§. 8. *Lucius Æmilius Paulus* Consul the second time, had *Macedon* for his Province, but refused to propound any thing for that Service to the Senate, till a view were taken of the State of the Army there, and how it stood with the *Macedonian*; so Supplies are made accordingly for him, and the Admiral, and *L. Anicius* to succeed *Appius*

*pius Claudius* the Pretor. *Emilius* at his departing, in his grave Oration, Requested them which thought themselves wise enough to manage those Wars, either to go with him for his assistance, or govern their Tongues at Home, and not Censure upon bear-say: For he would frame his Actions to the advantage of the State; not to the expectation of the Multitude.

He was Honourably attended out of the City, and in five Days came to the Camp, when *Perseus* lay in *Dium*, and Fortified the Fords of *Enipeus*; between which, and *Tempe*, for Ten Miles, which is along the Sea-shore and *Olympus*, is no fresh Water; but *Emilius* knew no Shore wants fresh Water after a little digging; for want whereof *Martius* was glad to go to *Heraclea*. Yet the Passage over *Olympus* was as difficult now as then: So that *Emilius* fell to enquire, and found a Passage over *Olympus*, but narrow, leading to *Perrabia*, difficult of Ascent, but slenderly Guarded; either not found, or not attempted by *Martius*; whose Men being tryed in getting over *Ossa*, would hardly adventure such another. But *Paulus* was a far more able Commander, and had Taught them better than to question a Generals Command, and made choice of five Thousand for the Enterprize, whom he committed to his two Adopted Sons, *Scipio Emilianus*, and *Quintus Fabius Maximus*. These two, the better to conceal their Journey over the Mountains, Marched out another way, till Night came; and the Consul made shew as if he would have set upon *Perseus*, and gain a Passage over *Enipeus* to divert him from the business intended; so that *Scipio* and *Fabius* having forced the small Guard, got in three Days over, and were not discovered till the Guard, which fled, were come to the Camp. Then

Then was all in a Tumult, and the King, most of all amazed, hasteth to *Pydna*, where he consults whether he should Fortifie some Town, or put all to the hazard of a Battle; which latter, though the worst, is resolved upon, and that which the Consul wished. The King chose the place near *Pydna*, whither the Consul came; but made a stand, till a place for the Camp were Intrenched, and the Souldiers refreshed after Marching, though both sides thought it long, especially the *Romans* feared, lest the King should remove further off. That Evening was the Consul told by a *Tribune*, of an Ecclipse of the Moon that Night, and the Natural cause of it, who was contented it should be Published in the Camp, to prevent their Fear. Superstition captivates the Wise, where the help of true Religion is wanting. *Amilius*, as soon as the Moon recovered her Light, Congratulated her with a Sacrifice; for which *Plutarch* calls him a Godly Man: And the next Morning he made another to *Hercules*, about which, much of the Day was spent before the *Grecian* partial God gave a good sign to the Entrails of the Sacrifice; so that on Day neither side had any great desire to Fight. Yet after ten of the Clock, upon a light occasion of wating of Horses, two or three of each side fell to Blows, and Parties came in so fast, that both the Generals were forced to put their Men in order of Battel, and after an Oration, set them together: But *Perseus* used the shift of a Coward, to leave his Men, and withdraw himself to *Pydna*, pretending Sacrifice, which being unseasonable, proved him an Hypocritical Coward. He sped accordingly, for returning he found it little better than lost, but got the Honour to be present, that he might run away with his Men, leaving Twenty Thousand Foot slain



in the Field, while he recovered *Pella*; from which he fled in the Night for fear of his own People, and came to *Amphipolis*; but was glad to be gon by Sea with his Treasure to *Samothrace*. The Head having forsaken the Body, little Sense was left, or Strength to stand; all the Kingdom fell presently into the Conquerours hand, while the King taketh Sanctuary with his Treasure, Wife and Children, in *Samothrace*, and after base Suit to the Consul, endeavours to escape in a *Cretian* Ship; which having taken in much of his Treasure, set Sail, and left him in the lurch; in the end he was forced to yield himself, and all into the Consuls hand, and so made the Conquest compleat: Being before the Consul, he meanly prostrated himself, so that he seemed to dishonour the Victory, as obtained upon a Man of so base a Condition. Thus ended the *Macedonian* Kingdom, after a War of Four Years, and the Glory of the World was Translated to *Rome*.

§. 9. *Gentius* King of *Illyria* with fifteen Thousand Men at *Lyssus*, ready to assist *Perseus* upon Receipt of the Mony promised, was attack'd by *Anicius* the *Roman* Prætor, who drove him into *Scodra* or *Sutary*, where after a while he yielded himself and all his Men to the *Roman* Prætor, who ended that War in Thirty days.

§. 10. *Rome* swelling with the Pride of her Fortune, called the *Rhodian* Embassadours, whom they threaten as Parties with *Macedon*, whose Cause they had presumed to undertake: And though they Congratulated the Victory, Deprecated their Folly, and their Citizens had put to Death, or sent Prisoners to *Rome* all the chief Men of the *Macedonian* Faction; yet War had been Proclaimed against them but for *Cato*, who said it would be judged rather a Quarrel at their Wealth, than any just

just cause ; considering also what Friends they had been to *Rome* in former Wars. *Macedon* was divided into four Quarters, and each prohibited Commerce with other. Their Laws abrogated, new given, and all the Nobles sent into *Italy*, and the Tribute lessened by half, which was the best part of the Liberty *Rome* used to give. *Greece* must now bear her Yoke ; and all that can be found, not only Associates with *Perseus*, but good Patriots which were not held serviceable to *Rome*, were sent to *Rome* and there clapt up, of which sort a Thousand were sent out of *Achaëa*, and *Polybius* among them. This was the Virtue of the *Roman* Oath and League. *Epirus* was more barbarously dealt with, and given to the Souldiers to Plunder for their Pay, to save the *Macedonian* Treasure whole : So in one day seventy Cities of the *Roman* Confederates were Plundered by the Companies put into them in Peace, only to Quarter ; and One Hundred and Fifty Thousand made Slaves, which act of *Emilius* stained his other Virtues.

§. 11. *Antiochus* the Great dyed in the Thirty sixth Year of his Reign ; *Seleucus* his Eldest Son, succeeded Twelve Years, whom *Daniel* described Three Hundred Years before, *Onias* being then High Priest. *Mac.* 3. The First Book of *Maccabees* ends *An.* 167 of the *Syrian* Kings ; the Second Book ends the 151 Year. *Antiochus* *Epiphanes* succeedes his Brother in *Syria*, *An.* 137 ; whose death he procured. *Ptolomeus* *Epiphanes* after twenty four Years left *Egypt* to his Son *Ptolomeus* *Philometor*, so called by the Rule of contraries ; for Murdering his Mother, he was hated by his Subjects, and rebelled against by his Brother *Ptolomey* *Phiscon*, who got possession of *Alexandria*, upon which contention *Antiochus* *Epiphanes* his Uncle thought to possess that Kingdom, under pretence of protecting the Young Prince. *Antiochus's* proceedings herein and at *Jerusalem* are Recorded, 1. *Mac.* 1. About the beginning

ginning of the *Macedonian War*, when besides the Spoil of *Egypt*, he took all *Celesyria*, and sold the High Priests place to *Jason*, thrust out *Onias*, and after sold it to *Manelaus*, who procured *Onias*, being fled into the Sanctuary at *Daphus* by *Antioch*, to be Murdered. 2 *Mac.* 4. *Onias* his taking protection of *Apollo* and *Diana*, seemed allowed by the Author, which argues the Book to be Apocryphal. His Second Expedition into *Egypt*, 2 *Mac.* 1. was foreshewn by prodigious Signs in the Air for forty days together, and was occasioned by the unexpected agreement of the Brethren, which incens'd him, he designing they should destroy one another. So he entred *Egypt*, though the Young King intreated the contrary by Embassadors, of whom he demanded *Cyprus* and *Pelusium*, and took *Memphis* and other places. The *Egyptians* seek help from *Rome*, but in vain, they being now deep in with the *Macedonian War*; the like they desire of the *Greeks*, especially the *Achaëans*, whose forwardness was hindered by the *Roman Faction*; yet at length the Senate being moved with compassion of the Embassadors lamentable behaviour and supplication, sent *C. Popilius* and others, with Command that *Antiochus* should leave *Egypt*; to which he submitted according to the Prophet *Daniel*, or rather the History of *Daniel*.

§. 12. *Rome* we see is grown terrible: When the greatest Kings must bow to her Majesty, how shall inferiour Kings and States carry themselves to be assured of Favour? *Eumenes* had been very officious, and help'd to kindle the Fire which has burnt up the Kingdom of *Macedon*. He therefore sends *Attalus* his Brother to Congratulate the Victory, and crave Aid against the *Gallo-Greeks*: But *Attalus* had succeeded better, if he had requested his Brothers Kingdom; which because he did not as they expected,

ed, the Fathers went from what they had promised of his having *Enus* and *Maronia*; as for the *Gallo-Greeks* they have a Message sent them, rather to incourage than dissuade them. The displeasure of the Senate being so manifest, *Eumenes* will again visit them, but the Fathers will not receive him, it being decreed that no King shall come within *Rome*. Yet *Prusias* King of *Bythinia*, a little before had been welcomed after a better manner; as he who gave these Mortal Gods the Title and Worship done to them, kissing the Threshold, and calling them his Gods and Saviours, commending his Son *Nicomedes* to their Tuition. *Cotys* the *Thracian* excused his helping *Perseus*, and intreats the discharge of his Son, taken with *Perseus's* Children, which is granted, with admonition of his good behaviour to *Rome*.

*Masanissa* only kept his Reputation with these great Masters, who stand by him in all Quarrels with *Carthage*, whose Ruin he must help forward, before his own turn be served: His Congratulations are well accepted.

*Perseus* and *Gentius* the unhappy Kings, have the last Act to play at *Rome*, in the Triumphs of *Emilius* and *Anicius*, being led in Chains before their Chariot. *Perseus* made application to *Emilius*, not to be put to the disgrace, and was scornfully answered that he might prevent it, meaning he might kill himself; his end is uncertain, whether starved or by over-watching. *Alexander* his Youngest Son became a Turner in *Rome*; what conceit soever his Father had of him, when he gave him that Name in wantonness of Sovereignty, in which he commanded poor Men to be slain for getting up his Treasure out of the Sea by Diving. He considered not, that the greatest Oppressours and the most abject Wretches are all sub-

subject to one high Power, governing all alike with absolute Command. But such is our Unhappiness, that instead of that blessed Counsel, *to do as we would be done to*, which teacheth Moderation, we entertain that arrogant Thought, *I will be like the most high*; that is, I will do what pleaseth my self. The very desire of ability to do Evil without controul, is a dangerous Temptation to the performance; God hath granted it to few, and very few they are which use it not to their own damage; as Princes, who rack their Sovereignty to the uttermost extent, teach others by the like strain to root out their own Progeny. Nay, excellent Princes are often forced to flatter some base Minion or Harlot which Governs some unworthy Fellow, that Governs all, of which there are too many Examples. *Emilius's* Triumph so glorious by reason of a Kings Person, brought also such Riches into the *Roman* Treasury, that till *Julius Caesar's* Death the State never needed to burden it self with Tribute. The joy of this Triumph God abated with the loss of his Two Sons, one Five days before, another Five days after it.

We have seen the beginning and end of the three First Monarchies of the World, whose Founders thought they should never end: And the Fourth, of the *Romans*, is already at the highest; where we left it in the Field, wherein nothing is left to shadow it from the Eyes of the World: But after some time the Storms of Ambition shall tear her Branches, her Leaves shall fall, her Limbs wither, and a Rabble of barbarous Nations shall cut her down. These great Conquerours have been the Subject of our Ancient Histories, and Tragical Poets; shewing us their great undertakings, not so much desiring Rule over others, which is so full of Care, as hunting after Fame, which  
Ploweth

Ploweth up the Air, and Soweth in the Wind. And certainly as Fame has often been dangerous to the Living, so is it of no use to the Dead; who if they did understand what is Reported of them, they would wish they had stolen out of the World without noise, rather than to hear the Report of their Treacheries, Murders, Rapines, giving the spoil of Innocent labouring Souls, to the idle and insolent.

Since the Fall of the *Roman* Empire (omitting the *Germans*, neither great, nor of long continuance) there hath been no State formidable in the East, but the *Turk*; nor in the West, except the *Spaniard*, who by so many Attempts hath sought to make himself Master of all *Europe*: As one who is powerful both by his *Indian* Treasure, and many Kingdoms he possessed in *Europe*: But as the *Turk* is now Counterpoised by the *Persian*; So if, for so many Millions spent by *English*, *French*, and *Netherlands*, in defensive War, and diversions against them, Two Hundred Sixty Thousand Pound were employed for Two or Three Years, it is easie to demonstrate how they may be brought to live in Peace, and their swelling Streams be brought within the Banks. These are the only Nations of Eminency to be regarded of us; the one seeking to root out the Christian Religion, the other the sincere Profession of it.

If farther Reason be required of the continuance of this boundless Ambition of Mortal Men, than desire of Fame, we may say, That the Kings and Princes of the World have always laid before them the Actions, not the Ends of those great ones, the Glory of the one Transporting them,  
never



never minding the Misery of the other till it seized upon him, They neglect the Advice of God, while they hope to live; but when Death comes, then they believe what it tells them. Death without speaking a word, persuades what God with promises and threats cannot do, though the one hates and destroys Man, whereas the other made and loves him. I have considered (saith *Solomon*) all Works that are under the Sun, and behold all is Vanity and vexation of Spirit: Who believes this till Death beats it into us? It was Death which forced the Conscience of *Charles* 5th. and made him enjoin *Philip* his Son, to restore *Navarre*; and *Francis* the First, King of *France*, to command justice to be done upon the Murderers of the Protestants in *Merindol* and *Calabries*, till then neglected. Death alone can make Man know himself; the proud and insolent, that he is but abject, and can make him hate his forepast Happiness: The rich Man he proves a naked Beggar, which hath interest in nothing but in the Gravel that fills his Mouth; and when he holds the Glass before the Eyes of the most Beautiful, they see and acknowledge their Deformity and Rottenness. O eloquent, just and mighty Death! whom none could advise, thou hast persuaded; what none hath presumed, thou hast done; whom all the World have flattered, thou hast cast out of the World and despised: Thou hast drawn together all the extravagant Greatness, all the Pride, Cruelty and Ambition of Man, and covered it all over with two narrow Words, *Hic jacet*.

*Lastly*, Whereas this Book bearing this Title, The First Part of the general, &c. implying a Second, and a Third, which I intended, and have  
hewn

hewn out ; besides many other Discouragements  
persuading my Silence, it hath pleased God to  
take that glorious Prince out of the World, for  
whom they were designed : Whose unspeakable  
and never enough lamented loss, hath taught me  
to say with *Job*, *Versa est in luctum cithara mea,*  
& *organum meum in vocem flentium.*

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*FINIS.*

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## ERRATA.

**P**AGE 13. l. 31. r. but one. p. 32. l. ult. after *slew*, add *many thousand* of them. p. 37. l. 25. instead of *Cursed*, r. *not needful to be taken in*. p. 38. l. 19. dele *Toy E.* p. 54. l. 26. r. of *Chush*. p. 64. l. 9. for *Legal*, r. *Regal*. p. 65. l. 29. for *Babel*, r. *Babylon*. p. 70. l. 23. for *no*, r. *a*. p. 94. l. 13. for *Linages*, r. *Images*. p. 96. l. 10. r. *many things*. p. 96. l. 19. for *Their*, r. *Therefore*; and for *that* r. *a*. p. 131. l. 15. for *lightsomely*, r. *plainly*. p. 139. l. 24. for *Three*, r. *Third*. p. 216. l. 27. after *Thousand*, r. *Darici*. p. 220. l. 10. for *thirty thousand*, r. *three hundred thousand*. *ibid* l. 20. after *fifty thousand*, r. *more*. p. 226. l. 26. for *first*, r. *worst*. p. 243. l. 35. after *grown*, r. *powerful*. p. 248. l. 28. r. *set up Pausanius*. p. 286. l. 13. r. *he would not share*.

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